132 vegetation is abundant, and near the sea semi-tropical in its luxuriance.

East of the Suram Mountains the climate is dry, with extremes of heat and cold. The summer is oppressively hot, particularly in the Kura valley. The Caspian basin, as a whole, suffers from drought, and in the Baku district violent sand and dust storms are common.

The climate in the Armenian Highlands shows characteristics similar to those of the two areas above described. At Alexandropol snow lies till the middle of April, spring lasts a fortnight, and the summer parches the country to the condition of a desert. The Aras valley has a somewhat less rigorous climate.

Recent climatic statistics for the three areas are shown in the table given on p. 7.

(4) Sanitary Conditions

[744] 164 Sanitation in anything like the modern sense of the word is practically unknown in Transcaucasia. Medical facilities, except in the larger towns, are practically non-existent. Constant epidemics of malaria are caused by the marshy conditions prevailing on the Black Sea coast, and in the valleys of the Rion, Aras, and Kura. Goitre and epilepsy are common among the natives of Svanetia. Leprosy occurs among the poorer classes of the Persian population. Elisavetopol is notorious for the so-called Sartian sickness, a kind of skin eruption.

(5) Race and Language

563 197 101 Of the numerous peoples represented in Caucasia, some belong to the white race, others to the Mongolian or yellow race.

I. The inhabitants who are of white race belong to the Indo-European, Semitic, or Caucasian families.

Indo-European Family.—Everywhere there are ***Russian*** officials, merchants, and soldiers, and there are also large numbers of peasants, who are either voluntary colonists or religious exiles from European Russia. They speak both Great and Little Russian.

3: Anonymous U-4 (no date) 1920 RH1 Caucasia RH1

Germans, who came originally from Württemberg, 563
live chiefly in the Tiflis Government and at Helenendorf 197
near Elisavetopol. 101

There are some 14,000 *Greeks* in Tiflis, near the Turkish frontier, and in Chernomoria. They speak a corrupt form of Greek.

The *Iranians* include *Persians* at Tiflis, who number several thousands; the *Tates*, *Tats*, or *Tads*, descendants of Persian conquerors, who live chiefly in Baku, and speak either Persian or Tatar; the *Talyshes*, who are also of Persian descent, and live in the Lenkoran district; the *Kurds*, who come from the mountains on the Assyrian border, and have spread over a large part of Asia Minor and the Caucasus; and the *Ossetes* (calling themselves *Iron*), who occupy the central mountainous region from Mount Elbruz to Mount Kazbek in the east, and from Vladikavkaz in Ciscaucasia to the district round Dushet and Gori in the Tiflis Government.

The *Armenians* form the merchant and trading class in most of the towns. Armenian peasants are chiefly confined to the Governments of Erivan and Elisavetopol; they are more virile than the townbred Armenians, and cannot be easily distinguished from the Tatars.

Semitic Family.—There are over 45,000 *Jews* in the Tiflis and Kutais Governments and in Daghestan. The Jews of Tiflis and Kutais speak Georgian, those of Daghestan local dialects.

Caucasian Family.—This family is divided into three groups: the Kartalian or southern, the western Highland, and the eastern Highland. The language of the Kartalian group, except when otherwise stated, is Georgian; there are many dialects. The language is distinct from those of the Indo-European family, but has few affinities with other main Caucasian groups. To the *Kartalian group* belong the *Georgians* or *Gruzians*, who form the majority of the population of the Government of Tiflis, inhabiting the upper reaches of the Kura from Akhaltsikh to below Tiflis

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563 and the Yora and Alazan plains as far as Zakatali.
197 The *Imeretians* live in the Kutais Government, west
101 of the Suram Mountains as far as the River Tskhenis Tskhali. The *Gurians* are found between the Rion and the Chorokh. The *Adzharians* and *Kabuletians* live in the Adzharis Tskhali valley in the Batum Province. The *Khevsurs, Tushes*, and *Pshavs* are wild mountain tribes belonging to the central Caucasus. The *Mingrelians* inhabit the country between the Rion, Ingur, Tskhenis Tskhali, and the Black Sea. There are a few *Lazis* in the south-west corner of Transcaucasia; most of this tribe live in Turkish territory in Lazistan. The *Svanetians* live in the valleys of the upper Ingur and Tskhenis Tskhali on the southern slopes of the main Caucasian chain.

[144] To the *western Highland group* belong the tribes who call themselves *Adighé*, but whom the Russians call *Cherkess* (Circassians). They used to inhabit the Caucasus range from Taman to Pitsunda and the left bank of the Kuban in Ciscaucasia. They speak a harsh dialect of their own. The *Abkhasians*, who speak a similar dialect, occupy the Black Sea coast from Pitsunda to the Ingur.

Of the peoples in the *eastern Highland group*, the *Chechentsy* or *Chechens* live mostly in the Terek Province, but there are still a few on the Daghestan frontier. The *Lesghians*, including the *Avar, Darginian*, and *Kurinian* tribes, are the chief occupants of the Daghestan Highlands. They speak a guttural dialect of their own, though in the east the Azarbaijan Tatar patois is in common use.

[144] II. Of the peoples of Mongolian race the chief are the *Tatars*, who mostly come from the Persian province of Azarbaijan and occupy both banks of the middle and lower Kura, intermingled with Armenian and Kurd colonies. Their language is akin to Turkish, and is the *lingua franca* of western and southern Transcaucasia. There are a few *Nogaitsy* Tatars in Daghestan.
101 The Tatars in Kars Province are known as the
563 *Karapapakhs*. The *Kumyks*, who live on the Daghestan

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coast north of Derbent, are closely akin to the Azar- 563
baijan Tatars. The *Turks* or *Osmanli* live chiefly in 101
the Provinces of Kars and Batum. In the Province of Kars there are a few *Turcomans*.

To sum up for Transcaucasia, it may be said that
the four important peoples are the Russians, Georgians, 162
Armenians, and Tatars. It is upon these peoples and 563
their mutual relations that the future of the country depends.

The official census of 1897 gave statistics of the various peoples in Transcaucasia. Though with regard to the more remote tribes these figures are only approximate, they are the best available and have served as a basis for all subsequent estimates. The distribution of the various peoples is shown in the following table:

GOVERNMENTS AND PROVINCES[1]

	Baku.	*Daghestan.*	*Elisavetopol.*	*Kars.*	*Kutais.*	*Tiflis.*	*Chernomoria.*	*Erivan.*
Abkhasians -	2	28	—	7	59,469	46	2	—
Armenians -	52,233	1,636	292,188	73,406	24,043	196,189	6,285	441,000
Chechens -	10	757	13	63	46	2,207	5	3
Cherkess -	18	37	10	71	165	—	1,939	1
Czechs - -	149	19	25	11	167	245	1,290	36
Georgians -	1,616	375	1,239	526	343,929	465,537	976	566
Germans -	3,430	261	3,194	430	1,065	8,340	748	210
Greeks - -	278	38	558	32,593	14,482	27,118	5,969	1,323
Imeretians -	23	20	119	7	270,513	1,546	158	9
Jews. - -	8,172	7,361	185	1,138	7,006	5,188	990	850
Kabards -	23	31	—	19	7	14	—	—
Karachais -	—	4	29	6	16	67	—	3
Kumyks -	26	51,209	2	21	24	25	3	5
Kurds - -	8	22	3,042	42,968	1,824	2,538	22	49,389
Leeghians -	62,972	450,912	22,601	524	446	43,094	72	124
Lithuanians -	272	520	116	892	450	1,263	47	384
Mingrelians -	39	10	37	10	238,655	498	304	13
Moldavians -	48	66	105	46	197	198	923	29
Nogai - -	—	1,909	—	1	—	18	—	12
Osmanli -	1,255	18	9	63,547	46,665	24,722	650	245
Ossetes -	113	113	96	520	4,240	67,268	12	112
Persians -	5,973	1,720	338	568	1,022	1,991	210	235
Poles - -	1,439	1,630	616	3,243	1,938	6,282	731	1,385
Russians -	77,681	16,044	17,875	27,856	23,443	85,772	34,546	13,937
Tatars -	485,146	32,143	534,086	2,347	750	107,383	291	313,176
Tates - -	89,519	2,998	1,753	6	34	16	2	709
Turcomans -	74	9	4	8,442	8	12	—	1

[1] The Province of Batum and the District of Sukhum are included in the Government of Kutais. The District of Zakatali is included in the Government of Tiflis.

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175 the lowlanders—pork and wine—was unsuitable to the soldiers of the Khalif and unfavourable to the propagation of Islam. However this may be, Guria, the lowland strip between the Ajar hills and the Rion, was tributary to the Turks, and the Guriels, of the Svanetian family of Varvanidze, whose seat was Ozurgeti, generally brought a contingent into the field to support the Pasha of Akhaltsikh. The Dadians of Mingrelia, of the family of Chikhovan, and the Kings of Imeretia, descendants of David Narin, with their seat at Kutais, were subject to the Turks in approximately the same degree as the rulers of Karthalinia and Kakhetia were to the Persians, and in such a position were alternately the allies and the victims of the Sultan.

To sum up—at the end of the seventeenth century the Persians ruled South-eastern Transcaucasia and dominated Karthalinia and Kakhetia; the Turks held the valley of the Chorokh and virtually controlled Guria, Mingrelia and Imeretia. The northern districts of the Araghva, Svanetia and Abkhazia were in practice independent. Finally, the mountain tribes—the Cherkesses, Kabards, Ossets, Chechens, and Lesghians—recognised no authority, but alternately raided the territories of, or allied themselves with, one or other of the three Bagratid Kings in Georgia.

II

SOCIAL ORGANISATION, MANNERS AND CUSTOMS[1]

101 It will have been noticed that the above historical sketch deals chiefly with Georgia—that somewhat vague but fertile territory lying south of the Caucasian Range and watered by the Rion to the west and the upper stream of the Kur and its tributaries to the east—whilst little or no space has been devoted to the inhabitants of the mountains themselves. The reason is fairly apparent, for we may say that these mountain tribes, at all events during the period with which we have been dealing, have had no history worth recording. Living as they did in their rough mountain fastnesses, cut off from each other not only by the difficulties of their surroundings but by the immense variety of different languages that they spoke, the only matter of interest in their communications with the outer world lay in the spheres of commerce and religion; and on these we shall touch in the process of description.

The mountain tribes of the Caucasus may be classified for practical purposes in two main groups, those of the Western

[1] [see cat. 116, pp. 169-176 -- Analyst]

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and Eastern Highlands respectively. This classification does 101 not correspond to any definite linguistic or ethnological division. But the geographical division through the Daryal Pass, and the historical causes which have associated the western tribes with the Black Sea region and the eastern tribes with the Caspian and Kur Valley, may justify a classification in other respects arbitrary. The western tribes, popularly called Cherkesses,[1] or Circassians, occupied the triangle between Taman, the sources of the Kuban and the Terek and the upper reaches of the Kodor. Generically they were divided into the Adigé, occupying the Black Sea Coast from Anapa to Gagri and the hinterland to the Kuban; the Kabardans, settled on the highlands lying along the upper courses of the Kuban and the Baksan Rivers, and along the left bank of the Terek; and the Abkhazes, divided into the Abazekhs and the Abkhaz, who inhabited the coast from Gagri to Sukhum, and the hinterland as far as the sources of the Kodor. The inaccessible nature of the country, with its dangerous coast, its impenetrable forests and marshes, and its impassable mountains, cut by more than sixty streams falling into the Black Sea, made all communications difficult, and tended to isolate small communities from their neighbours. Here existed a number of tribes speaking different and progressively varying dialects, who were mutually hostile or allied in the waging of perpetual feuds, and whose culture developed with little incentive to change, no occasion for innovation, and rare influence from without.

The coastal valleys formed the natural settlements and the mountains the natural frontiers. The chief tribes of the Adigé were the Chegaki (sailors) of the coast between Anapa and Sunjuk, the Natu Khajis (villages of Natu), who occupied the territory north-eastwards to the left bank of the Kuban; and the Chapsughs (breeders of horses), stretching, with some smaller tribes, as far as Gagri. Lesser tribes occupied the northern slopes of the Caucasus as far as the Kuban.

The social organisation of all the Cherkess tribes was on an 565 elaborate feudal basis; a system had developed which rigidly divided the people into five classes: the princes (*pcheh* or *pchi*), who exercised tribal regal power; the nobles (*work*), who formed a few powerful families of almost equal rank with the pcheh; the freedmen, who had bought their liberty, and whose descendants could by merit acquire the rights of nobles; the serfs, who could own cattle and land of their own, who

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[1] A suggested derivation of the name is from the Turkish *cher* (road) and *kesmek* (cut), signifying brigands (Chantre iv, 111).

565 had the right to change masters, and who were protected against arbitrary sale; and the slaves, who were for the most part prisoners of war. Very definite laws regulated the rights and duties of the various castes, and intermarriage was forbidden. On the other hand the princes[1] exercised little real [642] authority; leadership in war was not an hereditary right, but leaders were elected from the families of the princes and nobles by a popular assembly of the four highest classes; while judges were nominated by popular vote, with powers only for a single day.

181 The social organisation of the Cherkesses was in many respects anarchical, for not only was every tribe independent, 871 but every noble's household within each tribe. Nevertheless the general conduct of the people was subject to a series of established customs, based on primitive conceptions of chivalry, respect for age, hospitality and blood-vengeance. The sons of nobles were educated in a long and difficult course of knightly training by cadet members of other noble families, who stood in the joint relation to them of tutor and blood-brother. The women had few rights, but the rights of protection by their fathers and husbands were very clearly defined.

101 The eastern tribes occupied the country between the Daryal and the Caspian littoral, and from the right bank of the Terek to the hills overlooking the valleys of the Alazan and the Kur. On the north, inhabiting the highlands of the Terek, the Sunja and the Argun, were the various tribes of Chechens, and the lesser related tribes of the Ingushes, the Kists, the Itskheris and the Galgais. Segregated in unapproachable villages (*auls*) in the depths of primæval beech-forests, the Chechens had a culture which was far less developed than that of the Cherkesses. They had no class system, and lived together in small anarchical communities.

South-east of the Chechens were the powerful Lesghian [333] tribes, scattered over Daghestan ("The Mountain Country"), which formed an elevated table-land through which innumerable rivers had cut channels to a depth frequently of thousands of feet, the whole being backed and ribbed south and west by mountain chains with several peaks over 13,000 feet in height. The principal Lesghian tribes were the Kubachins and Darghis on the north-east, bordering the Chechen country, the Kazi-Kumukhs of the central plateau, the Kurins and Tabasserans of the south-east, overlooking the Tatar lowlands of Shirvan, and the Avars, Andis and Didos on the west, bordering on Kakhetia.

[1] [of the Cherkess--Analyst]

Of these the Kubachins,[1] skilled armourers, the Kurins and 101 ●
the Tabasserans—the two latter tribes probably descendants of Persian colonists—were the most peaceable, industrious and civilised, while the Avars were the most warlike. All the [622]
Daghestanli tribes were organised on a patriarchal and extremely democratic basis—the chiefs being elective and controlled by councils of elders. To quote Hanway—"as they live under a kind of republican government, the distinction paid to him (the chief) is not very considerable."[2]

Distinct, racially and politically, from the other mountain tribes were the Ossets, who, divided into four main tribes—Digurins, Tagaurs, Kutatins and Alaghirs—were settled over the southern slopes of the Central Caucasus and in the valley of the Upper Araghva. Their social organisation, with its divisions into classes of nobles and serfs, corresponded in many respects to that of the western tribes.

The mountaineers possessed the accepted characteristics of 181
all semi-civilised peoples: on the one hand reckless courage, extreme generosity, hospitality, loyalty, respect for the aged and love of animals; on the other hand a sensibility to offence and a childish vindictiveness which was expressed in perpetual and blood-thirsty vendettas, extreme personal vanity, a disinclination to submit to discipline or to undertake regular work, cruelty, callousness and violence.

All travellers unite in praising the hospitality of the moun- 574
taineers. "They fulfil the duties of hospitality with the most scrupulous attention, and both the host and his guest style one another *conacco*,[3] which is synonymous with *hospes* in Latin. On the departure of the latter, his host escorts him to another lodging, protects him, and, if necessary, risks his own life in defence of his guest. Though it has been observed that robbery is so general in this country that it may be considered as a regular profession, they nevertheless manifest the utmost fidelity to their conacci or guests.[4] Of the Ingushes Klaproth says, "At entertainments the host always waits upon his guests, and eats only what the latter throw him."[5]

The chief occupation and interest of the tribes lay in per- 721
petual raids against their neighbours, or against the inhabitants

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[1] Chantre, basing himself on Kubachin legends, suggests that this community was of Greek origin, the descendants of a colony of armourers settled by the Persian Kings at Derbend (Chantre, iv, 228).

[2] Hanway, i. 373.

[3] The Italianised form of "kunakh."

[4] Klaproth, p. 336, Dubois de Montpereux, i, 88, both quoting Interiano.

[5] Klaproth, p. 349.

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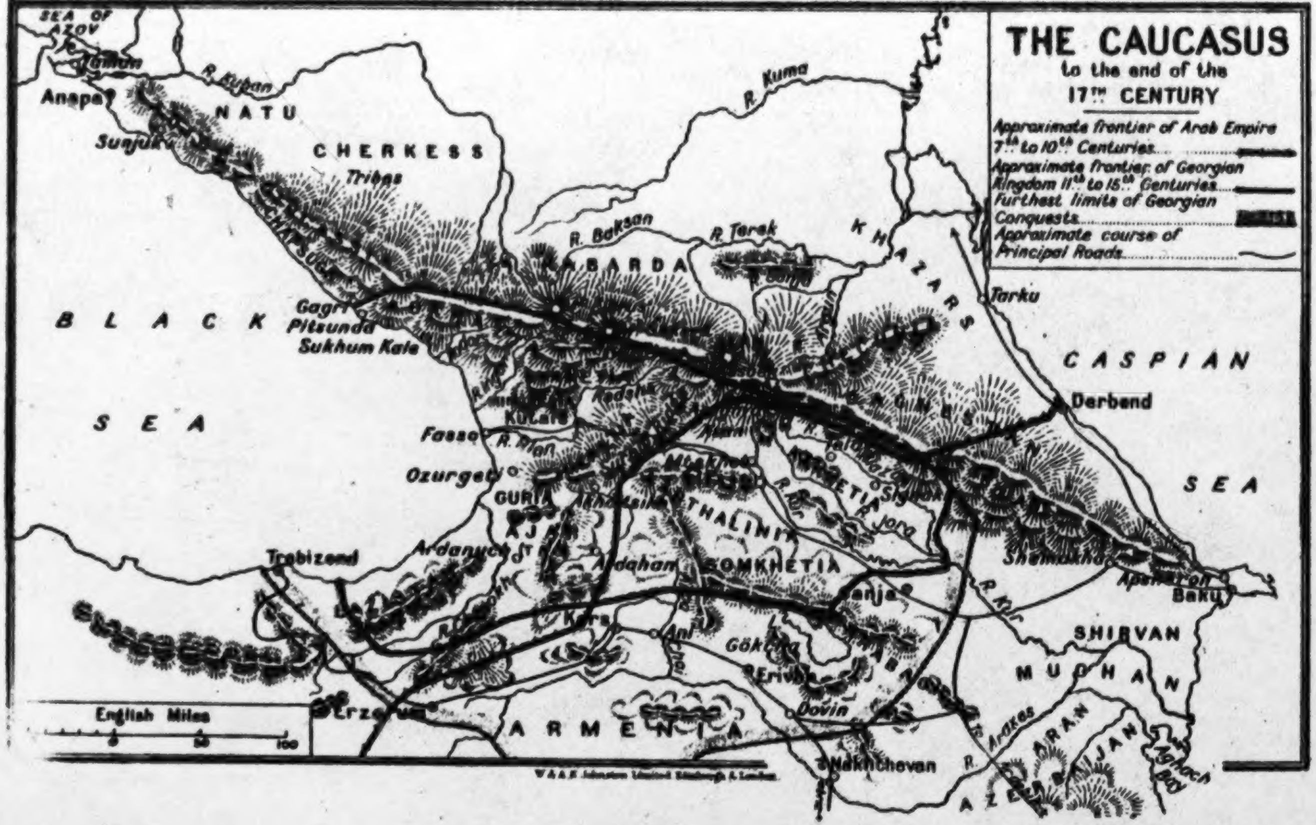
[facing p.192]



THE CAUCASUS
to the end of the
17TH CENTURY

Approximate frontier of Arab Empire 7th to 10th Centuries
Approximate frontier of Georgian Kingdom 11th to 15th Centuries
Furthest limits of Georgian Conquests
Approximate course of Principal Roads
SEA OF AZOV
Tamtan
Anapa
R. Kuban
NATU
Sunjuk
CHERKESS
Tribes
R. Kuma
KHAZARS
R. Baksan
R. Terek
KABARDA
Tarku
BLACK SEA
Gagri
Pitsunda
Sukhum Kale
Kutais
Fasso
R. Rion
Ozurgeti
GURIA
Akhaltsikh
Mtskheta
Tiflis
KAKHETIA
Signakh
R. Kur
R. Jora
THALINIK
SOMKHETIA
Ardanuch
Ardahan
AJARA
Trebizond
Kars
Ani
Ganja
Gökcha
Erivan
Dovin
Erzerum
ARMENIA
Nakhichevan
R. Araxes
CASPIAN SEA
Derbend
Shemakha
Apsheron
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/For an index of Caucasian peoples, see category 116, pp. 491-501./

RHl

144 long while before had largely perished or vanished; and of all countries on the earth, it is in the Caucasus that the greatest number of relic peoples has been preserved down to the present.

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171 The significance of the Caucasus in the history of human culture is unique; there is no comparison with any of the other mountain ranges mentioned, which share with the Caucasus the quality of a divide and a refuge. Every ancient civilization famous for its mythology survives in Dagestan down to our days. Trans-Caucasia and the region of Maikop in the northwestern foothills of the mountains, both integral parts of the Caucasus and ancient Caucasian lands, are, like Dagestan, the home of very ancient metal-working societies. Quite a few terms for metals and tools in Indo-European, Semitic and other Near and Middle Eastern languages are of Caucasian origin. The primordial cultural significance of the Caucasus finds eloquent expression in the classical myth of Prometheus, the fire-bringer. But it is not only pre-historical or early historical cultures that are at home in the Caucasus; historical cultures of a considerable age, surviving in the tradition of the two groups of ancient inhabitants of Trans-Caucasia --the Georgians and the Armenians--are also to be found there.

172 continued its migration southeastward as far
171 as Noyon (Noyin)-Ola in Mongolia, and finally
into northern China. Thus we see a pre-historic
cultural connection between the Caucasus
and north central Asia and the Far East; this
connection took place in the Bronze Age, probably
the later Bronze Age, and consisted at
least in a cultural transmission over a distance
rarely observed during any historical
period down to the beginning of the modern
174 age. In mythical and legendary traditions,
peoples of the Caucasus were known to the
.101 ancient Mesopotamians, the Assyro-Babylonians,
and the Hebrews of the Old Testament
as the Gimirru or the Gomer. This name
survives well into classical antiquity, when
there are repeated mentions of the Kimmerioi
as living on the northern and northeastern
shores of the Black Sea, and after whom the
Strait of Kerch and Tamań was called the
Kimmerian (or Cimmerian) Bosporus. It is
quite possible that this same name is found
again in that of Crimea. Peoples living in or
near the Caucasus were the Togarma and the
Gog and Magog of the Old Testament.

174 The lands of the Caucasus in a larger sense remained without any literature or historiography of their own until Christian times, i.e., until the time of their own conversion to Christianity in the 4th and 5th centuries. But before this time they were in the immediate

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The Caucasian Groups

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While the northwestern third of the Great Caucasus is completely peopled by Russians only, the central and southeastern thirds are exclusively the home of Caucasian peoples proper. This area begins at the source river system of the Kuban on the western slopes of the Elbrus massif, and extends without interruption down to the southeast, in the region of the Baba-dagh. At the northwestern end of this area, all around the Elbrus massif, the Turkic-speaking Karachai and Balkar lived until 1943 or 1944; in their stead, the area is now inhabited by a few Svans and Mingrelians. This is in the immediate vicinity of the Kabarda, along the western tributaries of the T'erek; the Kabarda are the easternmost people of the Northwestern Caucasians. Farther to the east is the large strip of Oset'is, who speak an East (or North) Iranian language and extend far into the area of the K'art'velian people of Trans-Caucasia, with a scattered group up in the valley of Tsagveri and Bakuriani, east of Borzhomi. East of the Darial gorge, chiefly along the central massifs and on the northern slopes, the Checheno-Ingush lived prior to their deportation to southern Kazakhstan in 1943-1944; further to the southeast follow the

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peoples of Dagestan, linguistically designated, like the Chechenians, as Northeast-Caucasians. These peoples reach the Caspian coast at only a few points around the Samur estuary and in the Kusari-Kuba district. The coastal zone is occupied as follows: from the area of Derbent southward, Turkic Azerbaidjanians; from approximately long. 48°E. northward, Turkic Kumyk; and approximately from Buinaki northward, live Russians. The entire southeastern part of the Caucasus, including the peninsula of Apsheron, is peopled by Azerbaidjanians and two nations already pushed back into the mountainous portions of that area: the Tat and the Talysh who speak a West Iranian language. (About half of the Tat are of ~~Jewish~~ religion and are often called "mountain Jews".)

Thus, in these two-thirds of the Caucasus, the extreme geographical variety is matched on the part of the population by an extreme variety of ethnological and linguistic aspects. Like the Kabarda and the Adyghe-Cherkess north of the Caucasus, there is another splinter of the ancient Northwestern Caucasians to the south, the Abkhazes. The majority of these people live south of the Caucasian ranges and along the Black Sea coast, northwest and southeast of ancient Dioskurias, the modern Sukhumi, mainly in the valleys of Bzipi and Kodor. The

162 101 main ranges of the Caucasus, to the north of them, belong to the area of Russian population.

Trans-Caucasia

In rather sharp contrast to the great multiplicity of the population of the alpine regions of the Caucasus, the wide Trans-Caucasian valley, as well as the Anti-Caucasus, are comparatively simple in their ethnological and linguistic composition. The eastern part of the area is preponderantly peopled by the Turkic Azerbaidjanians, deriving their name from the Caucasian land which they took over during the 11th century A. D. from Caucasian and Iranian peoples who at that time were under Arab overlordship. These Azerbaidjanians penetrated the valleys of the Kura and the Araxes, even beyond Tiflis and Erivan. Therefore, preponderantly non-Azerbaidjanian populations are found only in northern and central Armenia, the Armenians, and in Karabakh, where after the Armenians the Kurds are in the majority. In the region of Kars, the Azerbaidjanians and their closest relatives, the Osman Turks, the conquerors of Anatolia and thus of the Byzantine Empire, are found side by side.

Armenians

162 563 The Armenians appear as strong minorities all over Trans-Caucasia, along the Aghry-Chai and the southern slopes of the Great

C. 563 G. 105 a most crude way, which sometimes is found so obtrusive and shocking in many Oriental countries of the present epoch. The technical backwardness--actual or imagined--is thus often matched by a technocratic overemphasis which threatens to level out everything these countries have produced and contributed to their own and to common human culture.

Georgians

C. G. 162 101 The K'art'velians or Georgians proper have been split into two groups, an eastern and western, by the intrusion of Oset'i from the north and the Azerbaidjanians from the southeast. The latter extend as far northwestward as the immediate vicinity of the modern capital of Georgia, Tiflis, (in Georgian: T'bilisi, C. G. [103] "Hot Springs" from the stem ṭp'ili [Georgian] "warm;" common with Indo-European, cf. Slav. [Čech.] place-name Teplice, "Hot Springs," mentioned above; Lat. tepidus, "warm," etc.); and from Tiflis southeastward, the Azerbaidjanians hold the entire valley of the Kura (in Georgian: Mtkvari, Strabon's Kyros). The Georgians hold only the Aragvi valley (Strabon's Aragos), the upper Iora, almost the entire Alazani (Strabon's Alazonios) —this is Kakhet'ia, and the upper Kura valley. The Meskhi-Surami Range and the eastern and southern portion of Colchis, Imeret'ia (practically all the land at the left bank, i.e., south

C. G. 162 101

and east of the Rioni) are Georgian, and Imeret'ian and other west Georgian dialects are spoken there. To the Georgian area belongs also Adjaristan (Adžaristan), the valley of the Acharis-Tskhali, which borders in the south and west on Azerbaidjanian and Osman speaking peoples, and in the west, with the Laz people. The Adjarians (Acharians), like their neighbors, are of Mohammedan faith.

T'ushuri, Khevsuri and P'shaveli

The northeasternmost Georgians, living in the alpine parts of the central Caucasus, are an interesting and distinct people. Although they speak East-K'art'velian dialects and are Orthodox Christians, the Georgians do not consider them as the same nation. The reasons are not only their inaccessibility and age-long seclusion and independence, but also customs and manners which in this way have been preserved from by-gone times. These remote people make up three tribes: the T'ushuri, Khevsuri, and P'shaveli, who live in the high valleys of the source rivers of the Andi-Koisu, Aragvi, and Argun, and of the Iora. In sharp contrast to other Caucasian peoples, blue eyes are not rare with them. Shields, spears, straight long swords, iron or steel helmets, coats of mail and armor were worn by many of them (usually the Khevsurs) as late as the nineteenth century, and in a few instances, even after the Russian Revolution.

C. G. [142] 411 713

Georgia RI/
Khevsur, Pachv,
Tushin

C. G. [713] Some had the sign of the cross upon their shields, so that they looked exactly like medieval European knights and Crusaders. C. G. 764 171 Up in the country of the Khevsurs a few very ancient churches can be found; near these, often isolated, stand some typically Khevsurian tomb structures or burial chapels unique in the Caucasus. Funeral ceremonies held by the Khevsurs are (or were ?) often accompanied by horse races, an ancient custom of horse-breeding nomads of the steppes. (This custom is reminiscent of the "dokhia" [δόχια] of some Turkic tribes in the plains near the Altai, described by the Byzantine envoy Menandros Protector, who was sent in 568 to the Great-Khan of the Türküt in the Altai region, a territory which is now part of northwestern Mongolia.) Perhaps the Khevsurs borrowed this custom from the Alans, the nomadic ancestors of the present-day Oset'i.

S'vanet'ians

C. G. 162 ●101 Another K'art'velian group which in its mountainous seclusion has preserved numerous ancient customs and traditions is the Svans (or Shvan, Strabon's Soanes [Σοάνες]), who live in the high valleys of the Ingur and Ts'khenis-Tskhali, just south of the central high massifs of the Caucasus, between Gvandra and Shkhara. Their language is the most archaic C. G. [41] of all the K'art'velian tongues. The Svans are outstanding for their height; two meters is not rare.

000 outstanding for their height; two meters is not rare.

C. Svanet'ia is perhaps the only Caucasian
G. country where every individual house is a real
361 fortress. The mountain villages, usually known
342 by the Turkic term aul all over the Caucasus,
always consist of a certain number of houses
fortified by defense towers. In some parts of
the Caucasus every second or third house, or
rather estate, has such a tower. In Dagestan,
in general, about three-quarters of the houses
of a village are fortified. In Svanet'ia, how-
C. ever, most houses are built of stone and have
G. their own tower. It was known to classical
●[101] antiquity that many, or at least some, Caucasian peoples dwelt in towers, and the Mossynoikoi, mentioned above as metal workers,[1] were accordingly called "tower dwellers" (mossyn meaning "tower"; Xenophon V, 5; Strabon XII, 3, 18). For lack of wood. brushwood, and clay, stone is the only building material in many auls; but in most auls the houses, usually called by the K'art'uli term sakhli, are built of stone for reasons of defense. When the auls are built up the slopes of mountains, the sakhlis are arranged in staircase fashion one above the other, so that it is possible to go through the larger part of an aul using the roofs as the only path, i. e., by climbing from one roof to another. The roofs are flat and consist of stamped clay spread out

[1] [cf. cat. 116, p.207-- Analyst]

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Georgia RI1

Mingrelians

C. G. 162 101 In the northwestern, malaria-infested part of Colchis live the Mingrelians. In the region of Ochamchire, the area is interrupted by the southeastern strip of the Abkhaz, and another group of Mingrelians lives north and northwest of the city of Sukhumi. Occupationally, they do not differ from the Georgians. The charm and beauty of the Mingrelian women is always praised by Caucasians and foreigners alike.

Laz

As their languages prove, the Mingrelians are the closest relatives of the Laz (or Chan, the Sannoi [ ] of Strabon). A very small minority of the Laz live on Soviet territory right at the frontier, near the estuary of the Chorokh; the vast majority live along the Black Sea coast, from the Chorokh estuary southwestward as far as the Turkish town of Pazar (or Atina) half-way from Batumi to Trapezunt (Turkic: Trabzon, Tarabzun).

Minorities

C. 162 Each town and city of the Caucasus has a variety of minorities. The population of some towns seems to have consisted at certain

778 after the oil industry had begun to exploit the
177 wells of Apsheron, natural gas was also made use of, with the result that after 1887, the regular religious services at the temple were discontinued. Above the entrance to the fire temple there is a Sanskrit inscription set into the wall, although upside down; however, the inscription does not contain any data as to the erection of the temple or of the particular place in India with which it was intimately connected.
101 The fire worshippers of Surakhany were called
177 Multani, and though no literary sources on this name have come to my attention, this is a hint as to the origin of these fire worshippers, who may have come from the city of Multan on the Chenab, a tributary of the Indus in present-day Pakistan. Evidently, this city was the home of the Parsi founders of that trading colony in or near Baku. These Multānī could hardly be called a national minority in the Caucasus; they are to be considered rather as temporary residents, unlike the Greeks of the ancient Ionian colonies.

Conclusion. Ethnical History

174 Thus, we see the older inhabitants of the Caucasus living in the higher regions of the Great Caucasus and in Dagestan and the southern and southwestern parts of Trans-Caucasia. These peoples have been living in the Caucasus since pre-historic times. In many instances, we can distinguish among them early and more

144 cases populations have changed their language.
162 Again, the same cultural area may contain diverse ethnic groups.

• 101 Due to the fact that (1) many Caucasian peoples first became known under names given to them (or to part of them) by one or other of their neighbors, (2) several Caucasian peoples (in a linguistic sense) had no general self-designation but referred to themselves as "from such-and-such a village," and (3) in some cases the whole population of a larger area was referred to by a single name belonging to only one of the ethnic groups in it or by a descriptive term such as "mountaineers." Caucasian ethnic and linguistic nomenclature as found in the literature of the last 200 years is baffling to the unitiated. The list of "Peoples and Languages of the Caucasus" with its Index is intended to be a guide to this complex maze. 1

In the following, the peoples of the Caucasus are summed up. For details on each individual group, reference should be made to the list of "Peoples and Languages."

1. [cf. cat. 116, pp. 421-501 -- Analyst]

I. PALEOCAUCASIAN PEOPLES

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G.
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On the basis of linguistic criteria the Paleocaucasian peoples fall into three groups: A Southern group with ca. 2,250,000 speakers, a North-Western group with ca. 350,000 speakers and a North-Eastern group with ca. 1,300,000 speakers.

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G.
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A. South Caucasian Peoples

The peoples belonging to the Southern (Kartvelian, Iberian) group occupy the western and central part of the territory between the Great and Little Caucasus, i. e. the basins of the rivers Chorokh, Rioni, Ingur, the upper Kura, Iora and Alazani; this is the territory of the Georgian SSR. The Kartvelian group comprises four peoples: the Svan, the Mingrelians, the Laz and the Georgians.

a. The more than 2 million Georgians are not only by far the most numerous of the Paleocaucasian peoples, but also the only one with an old political tradition and a literary language that goes back into the 5th century A. D. They call themselves Kartveli, pl. Kartvelni, and their language Kartuli ena; from this is derived the term Sakartvelo denoting since the Middle Ages the Georgian state and political territory, and the newly formed adjective kartveluri applied to the South Caucasian languages and peoples as a

C. G. 101

whole. The sense of the term Kartveli has expanded; it referred originally only to the inhabitants of the central and politically leading province of Kartli with the capitals Tiflis and in older times Mtskheta. The European designations: Italian Georgiano, French Géorgien, English Georgia and Georgian, German Georgien and Georgier, derive from the Persian name Gurdj (pl. Gurdjan, adj. Gurdji) heard by the crusaders and spelt by them so as to connect it with the name of Saint George. The Persian Gurdj adopted also by the Turks goes back to Sasanide Persian Waručan - Parthian Wirčan; the latter shows the stem wir - which appears in the Armenian designation of the Georgians Virk, sing. Vratsi; the connection with this stem of the Greek name of the forefathers of the Georgians, the Iberes, is very doubtful. From another Persian name-form Gurz, pl. Gurzan, found already in Syriac sources of the beginning of the 8th century, are derived the Russian terms Gruziya (country) and Gruziny (inhabitants).

C. G. 197

The Georgian dialects, which in the main do not show great differences, are divided by the range of the Surami mountains into two groups. To the Eastern group belong the dialects of Kartli, of K'akheti, the country between the river Iora and the mountains of Dagestan, of the Ingilo, islamized Georgians on the river Alazani, and of the mountain

Georgia RI1
Grusians
Mingrel

C. G. 197 tribes: Tush on the upper course of the Andian Koisu, Khevsur on the upper course of the rivers (Eastern) Aragvi and Argun, Pshavs south of them on the Aragvi and the upper Iora, Mokhev and Mtiul on the upper Terek, Western Aragvi and Ksani. The Western group consists of the dialects of Upper and Lower Imereti with the center Kutaisi, of the mountainous regions of Rach'a on the Upper Rioni and Lechkhum in the west of Rach'a, and of Guria south of the Rioni, reaching the Black Sea between Poti and Kobuleti. The Ach'arians south of the Gurians and west of Batum do not differ from them in speech, but in culture, being Mohammedans, and therefore have received the status of an Autonomous Republic.

C. G. •101 b. The Mingrelians, numbering about 300,000 occupy the territory north of the lower Rioni and west of the Tskhenis-tskali extending on the coast of the Black Sea from the mouth of the Rioni up to the town of Ochemchire. They call their country Odishi and themselves Margali; this name is, somewhat distorted, already mentioned by Ptolemy. It corresponds to Georgian Megreli, a derivation from Egrisi, as Mingrelia is called in the Old Georgian documents and by the Armenian geographers. It is probable that Mingrelian in former times occupied a much larger territory, i.e., all Western Georgia, as it is now separated by Gurian from the closely related Laz, and the Western dialects of Georgian show a Mingrelian substrate.

000 Georgian show a Mingrelian substrate.
C G 197 Mingrelian has never been a literary language; in the schools, Georgian is the language of teaching so that in the last decades Mingrelian has notably changed in favour of a closer resemblance to Georgian. Many of the modern Georgian authors are of Mingrelian origin.

C G 101 c. The Laz live on the seacoast and in the valleys of the small rivers falling into the Black Sea between the towns of Khope and Atina. Only a very small part (730 persons according to the census of 1926) live in Soviet C G [191] territory; the large majority live in Turkish territory (ca. 47,000 acc. to the Turkish census of 1945). All Laz speak Turkish in public and use their mother tongue only as a [192] home language. Laz is full of Turkish loanwords; even the name Lazi which the Laz use for themselves is borrowed from Turkish. The Georgians call them Ch'ani which corresponds to Tzanoi used by Procopius. Lazike was in Roman and Byzantine times the designation not only of modern Lazistan, but also of all C G [197] Western Georgia, having superseded the old Greek name of Colchis. The Laz language is in phonology almost identical with Mingrelian, but in grammar shows considerable peculiarities. It has never been written except for scientific recording.

d. The Svan (Svanetians) inhabit two valleys in the high mountain chains south of

56 Mt. Elbrus which in winter were nearly inaccessible before the building of modern roads. The southern valley formed by the upper course of the river Tskhenis-tskali and its tributary Kheledula, formerly belonged to Mingrelia and was called Svanetia of the Dadiani, Dadiani being the name of the ruling family of Mingrelia. The northern valley is that of the Upper Ingur; its lower part in the West was ruled by a family of Abkhaz princes and is known as Svanetia of the Dadishkeliani, the eastern part is called Free Svanetia. The number of the Svan amounts to 22,000 (the number 13,129 given by the census of 1926 is due to some misunderstanding). They call themselves Shwan, sing. Mushwän or Mushwni; the Georgians call them Svani (country: Svaneti), and under this name they were known to Strabo (Soanes) and Pliny (Suani). According to the latter, they were able to set up a military force of 40,000 men. The study of place-names reveals that their territory in former times extended farther south than now.

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The Svan and the Georgian mountain tribes (Khevsur, Tush, Pshav, etc.) though they consider themselves to belong to the Georgian nation are culturally in many respects closer to the North Caucasian peoples than to their linguistic relatives in the south.

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Georgia RI 1
Abchas, Adige

B. NORTH-WEST CAUCASIAN PEOPLES.

C. G. 101 The North-West Caucasian peoples include the Abkhaz and the Circassians. Up to 1865, the group included a third member, the Ubykh; these, however, emigrated to a man to Turkey after the Russian conquest.

a. The Abkhaz, numbering close to 60,000, live on the Black Sea coast south of the Great Caucasus between the rivers Psou and Ingur. They call themselves Apswa, their country Apsny. In classical antiquity, they were known by the names Absilae (Pliny the Elder, 1st cent. A. D.) and Abasgoi (Arrian, 2nd cent. A. D.). Though since the Middle Ages Abkhazia has been part of the Georgian political territory (and at present the Abkhaz ASSR is part of the Georgian SSR), the Abkhaz, like their Circassian and Ubykh neighbors, preserved a tribal organization and were only to a minor extent affected by the literate culture of Georgia. Small groups of Abkhaz speakers have at different times migrated across the Great Chain to the north; these Abkhaz are now living at the sources of the rivers Kuban and Zelenchuk, and form part of the population of the Cherkes AO. They are known by the name Abaza (R. Abazintsy) and numbered ca. 13,000 in 1926.

C. 101 b. The Circassians or -- as they call themselves -- Adyghe live in the basins of the

101 rivers Malka, Baksan, Cherek and Upper Terek (Kabardian ASSR); between the Upper Kuban and Zelenchuk rivers (Cherkes AO) and south of the middle course of the Kuban and in the basins of the Laba and Belaya. Smaller groups are scattered in the whole N. W. Caucasus, between and around these concentrations.
[167] The Circassians, now numbering a little over 250,000, were much more numerous before the Russian conquest which caused 3-500,000 of them to emigrate to Turkey. Their self-designation "Adyghe" was first recorded by the Genoese Georgio Interiano (first half of 16th cent.); the Kievan chronicle knows them as *Kasogy* (and in Ossete the Kabardians are still called *Käsäg*). Strabo knew in the N.W. Caucasus the *Zygoi* (other forms: *Zikchoi*, *Zinchoi*), a name which may reflect the Circassian word *ts'ykhw* meaning "human being." The connection of the name "Circassian" (from Ital. *Circassi*, cf. Turkish, Russian, etc. *cherkes*) with the ancient *Kerketai* known already to Hellanikos (5th cent. B.C.) is doubtful.

The Eastern (or Upper) Circassians (in the territory of the present Kabardian ASSR) are known as *Kabardians*; these were the most numerous and the most warlike of all the Circassian tribes. Of all the N. Caucasian peoples their society developed the most pronounced feudal traits; in the 15-18 centuries they

RH1
Kabardin
Cherkess
Dagestan RH8

controlled the neighboring peoples (Chechen, Ossetes, some of the W. Circassians) and assumed cultural leadership in the whole N. Caucasus. The Western (or Lower) Circassians were divided into a number of tribes and preserved to a larger extent the older, patriarchal social structure. The Circassians living in the Cherkes AO speak the Kabardian dialect, but are culturally closer to the W. Circassians; they are the descendants of the so-called "fugitive Kabardians" who emigrated from Kabarda when this was subjugated by the Russians at the beginning of the 19th century.

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C. NORTH-EAST CAUCASIAN PEOPLES.

The North-East Caucasian peoples, which show a much greater linguistic diversity than either the N. W. or the S. group, constitute six major linguistic branches: (a) Veinakh; (b) Avaro-Ando-Dido; (c) Lak-Dargwa; (d) Samurian; (e) Khinalug, and (f) Udi. The representatives of groups (b) - (d), who constitute the Paleocaucasian population of the Dagestan ASSR were usually referred to as "Lezgians," though this name applies only to a member of group (d).

a. The Veinakh peoples comprise the Bats, a small pastoral tribe of ca. 2,500

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D people living in the village Zemo Alvani on
101 the Kakhetian Alazani, among the Georgian
197 mountain tribe of the Tush (therefore they were formerly erroneously called Tsova-Tush), and a number of tribes whose dialects show common innovations as compared to
C
D Bats. Some are nearly extinct, e.g. that of
[167] the Karabulak who by 1870 had almost all emigrated to Turkey. The remaining dialects fall into two groups, the *Chechen* and the *Ingush*, numbering respectively ca. 408,000 and 92,000 who until 1944 lived between the middle course of the Terek and the Great Caucasus in the Chechen-Ingush ASSR. All Chechen call themselves *Nakhchuo* (pl. *Nokhchiy*); the name Chechen came up in the 17th century among the Russians, who applied the name of one aul (*Chachan*) to the whole people. The older history of the Veinakh peoples is quite unknown; they lived in self-governing communities and had not developed any class distinctions when the Russians came into contact with them. In 1944, the Chechen-Ingush ASSR was abolished and its population deported to Kazakhstan, where it has since received some official recognition (1955) by the issuing of a Chechen language newspaper.

b. The peoples speaking *Avaro-Ando-Didoic* languages occupy the western part of

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Dagestan RH8
Avar, Andi, Didol

C. D. 101 197

Dagestan. The Avar, who live in the basins of the Avar Koisu and the lower Andi-Koisu and also extend to the S. slope of the Great Caucasus, are the most numerous people of this group (1949 ca. 167,000), the peoples forming the Andi and Dido subgroups numbering ca. 35,000. The name Avar is not indigenous, the Avar have no general self-designation, but identify themselves by separate villages; their language they call mahàrul mats', i.e. "mountain language" or khunz mats', i.e. "language of Khunzakh." The name "Avar" seems to have originated with the Kumuk. The Avar never formed a nation in a political sense; they were divided in a number of independent units, the most important of which was the Avar Khanate between the Avar and Andi Koisu with its center Khunzakh. In the 17th century a number of Avar crossed the main chain into the present Zakataly district and subjugated the local Georgian and Azeri population; these Avar are known by the name Dzhartsy or Dzharskie Lezginy.

The Andi and Dido tribes, whose numerous languages are related to though not mutually intelligible with Avar, and who use the latter language as a lingua franca, live around the middle and upper Andi Koisu. The names of both groups are generalizations

C. D. 101 197 from that of a single representative of each, and even so are not self-designations. The Andi proper call themselves Qwannaw (pl. Quannal) after their principal aul Qwanni. The name "Andi" is the Avar designation of their country (Handi), and this name was already known to Pliny (Andacae). The Dido proper call themselves Tsezi (pl. Tsezebi). The name "Dido" is Georgian (didoeti for the country, didouri for inhabitants), as Didouroi, Diduri known to Ptolemy and Pliny.

c. The Lak-Dargwa languages are spoken in the mountains SE of the Avar area (the lowlands in the NE being occupied by the Kumuk). The more than 55,000 Lak inhabit the barren mountains at the upper reaches of the Tleuserakh, Khatar and Kazikumukhskoe Koisu. They are also known by the name Kazikumukh (after their main aul Kumukh, the inhabitants of which, according to the tradition, in the 8th century willingly accepted and spread by fire and sword Islam, for which the Arabs gave them the name of honor kazi or gazi "fighter for the creed").

C. D. 101 Lak or Lakuchu is the self-designation of the people; the name may be connected with the root Lezg-. Strabo knew in their general area the Gelai and the Legai, which he places between the Albani and the Amazonae. Plutarch mentions the Leges in

C.
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Albania. The Georgians call all the Dagestan mountaineers Lek'i.

Since the times of the Arab conquest, the Lak formed a political unit, since the beginning of the 18th century known as the Kazikumukh Khanate, whose power spread well beyond the Lak area. It was Aslan-Khan, Khan of Kazikumukh and Kiure, who in the beginning of the 19th century united most of High Dagestan under his power and promoted the spread of Muridism, under whose banner the mountaineers offered their tough and protracted resistance against the Russian conquest.

As the country of the Lak is barren and the absence of winter pastures makes even sheep-raising difficult the Lak have always depended on richer regions for their subsistence, before the Russian conquest as raiders into Transcaucasia or as mercenaries, afterwards as tinkers, weapon-smiths or laborers. In 1944, a number of Lak were settled in the basin of the Yaryksu river, where the Novo-Lak rayon was created.

In the lower mountains, to the N. E. of the Lak, dwell the tribes speaking Dargwa languages, numbering ca. 125,000. "Dargwa" is not an ethnic term but refers originally to the more or less independent units in which these peoples were subdivided

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D (and which also included a number of Kumuk,
101 Lak and Avar). The "dargwa" of Akusha was the most numerous and powerful; the Utsumi-dargwa was also known as Kaitak or Khaidak (a name of Mongolian origin), its lower part as Kara-Kaitak. In Upper-Kaitak is situated the aul Kubachi, famed far beyond Dagestan for its artistic metal-work. Its inhabitants have been known to the Arabs since the ninth cent. as zirh-gerān "masters of armor" (Pers.); the Turkish name Kubachi (same meaning) has been in use since the 16th cent. The people of Kubachi, who call themselves Ughbug, were always independent of the rulers of Kaitak.

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D Of the numerous Dargwa dialects,
197 Uslar described that of the aul Khiurkila, and so the language became known by the name khiurkilinskii iazyk (Schiefier's Hūrkanisch); the present day literary language is based on the dialect of Akusha.

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D d. The southern part of Dagestan, i.e.
101 the basins of the rivers Samur, Kurakh-chai
197 and Chirakh-chai, is occupied by peoples speaking cognate languages which form the Samur group of the N.E. Caucasian language family. The largest people (ca. 165,000) are the Lezgians on the lower and middle course of the Samur and extending in the southeast beyond the Samur into Azerbaidjan,

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where they live intermingled with Azeri. They originally had no general self-designation but borrowed the name Lezgi from the bordering Azeri. The central part of their territory, between the country of the Tabasaran and the Samur, was known under the name K'üre (Russ. Kiura, Kiure); it was for a long time a bone of contention between the Khans of Derbent, Kuba and Kazikumukh. In 1812, the Russians made it into a separate Khanate under the above-mentioned Aslan-Khan, who in 1820 also was appointed Khan of Kazikumukh. Uslar described one of the Kiure dialects; through his work, the Lezgian language became known as kiurinskii iazyk.

Farther upstream on the Samur, in the area of its confluence with the Kara-Samur, live the ca 10,000 Rutul, named after their principal village Rutul which they themselves call Mykhäd. On the uppermost Samur and its tributaries are situated the auls of the ca. 11,000 Tsakhur, who inhabit the region N. of Elisu in Azerbaidjan also. The area of the upper Kurakh-chai and Giulgeri-chai is occupied by the ca. 7,500 Agul. To the W. of Derbend, in the basin of the Upper Rubas-chai and Chirakh-chai live the ca. 30,000 Tabasaran. Finally there belong to the Samur group two languages spoken in the Mt. Shakhdag area, surrounded by Azeri speaking people:

Dagestan RH8
Bedukha, Khaput,
Khinalug, Uden

C.
D.
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Budukh (ca. 2000) and Dzhek (or Kryz, Khaputl; ca. 4, 500).

e., f. Two small peoples outside Dagestan speak NE Caucasian languages which show no special affinities either to each other or with any other group. These are the ca. 1500 inhabitants of the aul Khinalug (W. of the habitat of the Dzhek), and the ca. 3000 Udi (in 1897 ca. 7000) who live in the villages Vartashen, Nizh and Oktomberi. The Udi are the only Christian people among the NE Caucasians; they were already known to Pliny (Udini) and Ptolemy (Oudai). In old Armenian sources they are regarded as part of Albania, and it is possible that in their language the old literary language of the Albani (no records of which remain) survives.

101 The Armenians call themselves Hai, pl. Haik, a name usually considered to have been that of their heros eponymos. The name "Armenia" goes back to Old Persian Armina which appears in the Behistun inscription of Darius I (sixth century B.C.) as the designation of one of the satrapies of the Achaemenian Empire. The Armenians, like the Georgians, are a people with an ancient literary culture. The Armenian-Gregorian Church is the oldest of the Christian churches; Armenian literature goes back to the fifth century A.D. Since the first centuries of our era the Armenians generally have not been independent; their policy has usually been to cooperate with Christian states against various Muslim empires.

162 (b.) The more than 350,000 Ossetes live in the Central Caucasus on both sides of the main chain, in the north along the upper Terek river and its tributaries the Gizel-don, Ardon and Urukh, in the south in the immediately adjoining part of Georgia along the Liakhvi, Ksani and Aragvi rivers, extending southward
101 beyond the Kura river. The name "Ossetes" is derived from the Georgian Oseti referring to the country, the people being called Osi (older forms: Owsi, Owseti); this name is identical with the Yasy of the Russian chronicles and the As of the Arabic geographers. The As were either identical with, or the western subdivision of, the Alans, the last of the Iranian nomadic tribes in the Ponto-Caspian

101 steppe, the successors of the Scythians (eighth
to third centuries B.C.) and Sarmatians
(third century B.C. to third century A.D.).
They were partly eliminated and partly driven
into the Caucasian mountains by the Tatars in
the thirteenth century. The name of the
Alans -- like that of Iran -- goes back to the
genetive plural of the word *arya*: *aryānām*;
the same root is found in the names of certain
Ossetian tribes: *Ir*, *Alagir*. In the Caucasus,
the Ossetes soon became vassals of
the Kabardians, by whose culture they were
strongly influenced. Since they lived in the
area of the main passes of the Central Great
Caucasus, the Ossetes were among the first
of the Caucasian mountaineers to be affected
by the Russian expansion into the Caucasus.
162 (c.) The Talysh, numbering ca. 90,000
in the Soviet Union, live along the Caspian
coast south of the river Viliazh-chai, extending
across the border into Iran up to Keprichal
(their number in Persia is estimated at
101 50,000). The oldest mention of their name is
found in the Armenian translation of the
Romance of Alexander. Before the Russian-Persian
wars, Talysh was a Persian province
ruled by a special Khan; since the peace of
Gulistan (1813) it has belonged to Russia.
101 (d.) The name *Tat* is applied both to the
162 Iranian-speaking Muslim population living on
the eastern spurs of the Great Caucasus and
on the Apsheron peninsula, and to the Jews

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Tat
Kurd

101 162 who speak the same language; the latter, also known as "Mountain Jews" (Turkish: Dagh Chufuti) or Judeo-Tat are concentrated in the area of Kuba, Derbent, and Buinaksk and are found in smaller settlements in the Groznyi and Nalchik area and on the Kuban river. The Russian census of 1926 lists as ethnic groups ca. 29,000 Muslim Tat and ca. 21,000 Judeo-Tat, but gives the number of speakers of Tat as 86,000. The name "Tat" was originally a Turkic denomination of non-Turkic sedentary elements living in their midst. The history of the Tat is obscure; their presence in the Caucasus may go back to Sassanian times (third to seventh centuries) when Persia tried to strengthen her natural line of defense in the Caucasus by bringing Iranian colonists to the gateway along the Caspian Sea in the Derbent area.

(e.) Of the nearly 5 million Kurds living scattered over various countries in the Near and Middle East, only ca. 60,000 live in Soviet territory, most of them in the Armenian SSR and the southwestern part of the Azerbaidjan SSR. Their name is probably identical with that of the Kyrtioi, Cyrtii mentioned by classical authors in Media and Persia. Throughout their history, the Kurds have contained both nomadic and sedentary elements; they never formed a state but were grouped into a large number of tribul unions.

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Azerbaijani
Turcoman

III ALTAIC PEOPLES

With the exception of the Mongolian
144 Kalmyk, who were deported during the Second
World War, all the Altaic peoples of the Caucasus
belong to the Turkic branch of this family.
The Azeri and Turcoman belong to the
Oghuz Turkic, and the Kumuk, Noghay, Karachay,
and Balkar to the Kipchak Turkic subdivision.

162 (a.) The ca. 2,750,000 Azeri in Soviet
territory live in eastern Transcaucasia and
in the coastal region of Dagestan, northward
as far as Derbent. In the south, Azeri territory
extends into northwestern Persia,
where their number is estimated at 3 million.
● 101 The name "Azeri" comes originally from the
classic denomination of the country, (Media)
Atropatanae, and has become the name of the
Azeri people only recently. The Azeri have
occupied their present habitat since Seljuk
times (eleventh century); their literature goes
back to the fourteenth century. The Azeri
Turks were originally the most important
branch of the Oghuz Turks; but because of
their geopolitical position their importance
decreased to the advantage of the Ottoman
Turks and the Persians.

162 (b.) The Turcomans (Russ. Turkmeny,
101 Trukhmeny) in the Caucasus number ca. 8,000;
these Turcomans live divided in small groups

Turcoman
Kumik
Karachai, Balkai

162/101 on the Stavropol' upland (southward from the Manych canal) and between the Kuma and Yegorlyk rivers. The main concentration of the Turcomans is in the southwestern part of Central Asia (Turkmen SSR ca. 800,000, [161] Northern Iran over 500,000); the Turcomans immigrated to the Northern Caucasus comparatively recently from the Mangyshlak peninsula.

(c.) The Kumuk (ca. 95,000) live on the northeastern slopes of the Great Caucasus along the Aksai, Sulak, Shura and Gubden rivers and along the Caspian coast from Adzhi-su to Derbent. The date of their arrival in their present habitat is unknown; they have been there at least since the sixteenth century. The Kumuk have been vassals of Russia since the last quarter of the eighteenth century, but continued to be governed by their own rulers called shamkhals until 1867.

(d.) The more than 40,000 Noghay in the Northern Caucasus (their exact number is unknown) live mainly in the steppe between the lower Kuma and Terek rivers, south of the mouth of the Terek adjoining Kumuk territory, and on the right bank of the Kuban north of Cherkessk. They probably reached their habitat at the same time as the Kumuk.

(e, f.) Until 1943 the Karachay and Balkar (respectively ca. 76,000 and 43,000) lived on the northern slopes of the Great Caucasus, the former along the headwaters of the Kuban,

Karachoi, Balkai
European Kalmyk

162
101 Teberda, Zelenchuk, Laba and Podkumok, the latter along those of the Baksan, Chegem and Cherek rivers. Culturally, they were largely identical with the Circassians and other North Caucasian mountaineers, and thus occupied a special place in the Turkic world. The name of the Balkar may be connected with that of the Turkic Bulgarians who formed a state in the Azov region in the sixth and seventh centuries.

(g.) Until 1943 the nearly 134,000 Kalmyk lived in the lower Volga area, where they migrated from Central Asia in the first half of the seventeenth century. In 1771 a large part of them migrated back to Chinese Turkes-
[619] tan. They are divided into a number of tribes, the most important of which are the Torghüt (Torgout). The Kalmyk are Buddhists; their literary tradition goes back to the sixteenth century. They were used by the Russians as a Cossack force against the Crimean Turks who represented Ottoman interests. In 1943 the Kalmyk ASSR was abrogated and the Kalmyk deported. Their present fate is unknown.

1. GEORGIANS

C. G. 101 NAME: SELF-DESIGNATION: Kartveli, pl. Kartvelni. The name is applied to all the Kartvelian peoples (see below under "Language"); its derivate "Sakartvelo" denotes traditionally the Georgian state and political territory.

RUSSIAN DESIGNATION: Gruziny.

OTHER DESIGNATION: (Armenian:) Vratsi; (Turkish, Persian:) Gűrdzhi; (Abkhaz:) Akýrtwa.

C. G. 161 NUMBER:

1897	1,097,000	(Russian census)
1926	1,564,333	(Russian census, ethn.)
	1,610,458	(Russian census, ling.)
1939	2,248,566	(Russian census)

The 1939 figure includes the Mingrelians, Laz, and Svan. The Turkish census of 1945 lists 40,076 speakers of Georgian.

C. G. 162 LOCATION: Western and central part of the territory between the mountains of the Great and Little Caucasus, with the lower Alazani river as E border. Of this area are excepted (1) the territory NW of the lower Rioni and Tskhenis-Tskali (which is inhabited by Mingrelians, Svan, and Abkhaz) and (2) the part of the country SW of the lower Chorokh (which is Laz territory). On the other hand, the Georgians extend beyond the Little Caucasus in the SW, where they live in the basins of the upper Kura and Araks. Politically, the main mass lives in the Georgian SSR, extending into the

C. G. 162 adjoining districts of N Azerbaidzhan (Kakh rayon) and NE Turkey (districts of Artvin, Ardahan, Ardanuch, Olti). Isolated from the main body, speakers of Georgian (the Fereidan) constitute the population of 14 villages in the province of Isfahan, Iran.

C. G. 619 101 Tribal breakdown (with indication of Georgian names of tribes):

1. East Georgians: Kakhetians (K'akheli): easternmost part of Georgia, E of the Kura and Aragvi rivers. A special sub-dialect is spoken in the district of Kiziqi (Russ. Signakh) between the Yori and Alazani rivers; Kartlians (Kartleli): their area is that of Georgia minus those of the other tribes, it is subdivided into regions: Somkhiti, Dzhavakheti, Tao, Klardzheti, etc. ; Ingilo (Ingilo): between the Alazani and the main Caucasian chain; Tush (Tushi, Tushuri): on the upper course of the Andiiskoe Koisu; Khevsur (Khevsuri): on the upper course of the E Aragvi and Argun; Pshav (Pshaveli): S of the Khevsur on the Aragvi and upper Iora: Mokhev and Mtiul (Mokhevi, Mtiuli): on the upper Terek, W Aragvi and Ksani.

2. West Georgians: Imeretians (Imereli): between the main Caucasian chain, the Suram range, the Adzharo-Akhaltsikh range and the Tskhenis-Tskali river; Racha (Rach'a): on the upper Rioni; Lechkhum: W of Racha; Gurians (Guruli): S of the lower Rioni, attaining the Black Sea between Poti and Kobuleti; Adzhar (Ach'areli): S of the Gurians, E of Batumi. Speak the same dialect as the Gurians, but are Muslim.

2. MINGRELIANS

C. G. 101 **NAME:** SELF-DESIGNATION: Margali; own name of country: Odishi.

RUSSIAN DESIGNATIONS: Megrely, Megrel′tsy, Mingrel′tsy.

OTHER DESIGNATIONS: (Georgian:) Megreli, the country: Samegrelo; (Abkhaz:) Aghrwa; (Svan:) Myzan, the country: Zan

C. G. 161 **NUMBER:**
1897 239,625 (Russian census)
1926 242,990 (Russian census, ethn.)
284,834 (Russian census, ling.)

C. G. 162 **LOCATION:** Territory N of lower Rioni river and W of the Tskhenis-Tskali, extending along the Black Sea Coast from the mouth of the Rioni up to Ochemchiri (rayons Zugdidi and Senaki in W of Georgian SSR). Also in and around the cities of the Abkhaz ASSR.

C. G. 197 **LANGUAGE:** Mingrelian (Megreli nina) and the very closely related Laz form the so-called Zan member of the S Caucasian (Kartvelian) language group, which also includes Georgian and Svan. The language is not written, Georgian being used as the literary language.

SUBDIVISIONS: Two groups of dialects, which differ very little: West (Samurzakan-Zugdidi) and East Mingrelian (Senaki).

C. G. 241 **TRADITIONAL ECONOMY:** Agriculture; horticulture; viniculture; sericulture.

C. G. 795 **RELIGION:** Eastern Orthodox.

7: Columbia U. S-4,5 1956 RH1 Caucasia RH1
Georgia RI1
(Turkish:) Lazi;
(Georgian:) Ch'ani,
the country: Ch'aneti.)

3. LAZ

C G .101 NAME: SELF-DESIGNATION: Lazi
RUSSIAN DESIGNATIONS: Lazy; for the language also: Chanskii iazyk.
OTHER DESIGNATIONS: (Turkish:) Lazi; (Georgian:) Ch'ani, the country: Ch'aneti.)

C G 161 NUMBER: 1926 643 (Russian census, ethn.)
730 (Russian census, ling.)
The Turkish census of 1945 lists 46,987 speakers of Laz, so that the overwhelming majority of them live in Turkish territory.

C G 162 LOCATION: Between the Chorokh river and the Black Sea coast up to the area of Pazar (Atina) on Turkish territory; also in the Chkhala basin (left tributary of the Chorokh on Russian territory), (Adzhar ASSR, within Georgian SSR).

C G 197 LANGUAGE: Laz (Ch'anuri nena) and the very closely related Mingrelian form of the so-called Zan member of the S Caucasian (Kartvelian) language-group, which includes also Georgian and Svan. The language is not written, Georgian being used as literary language in the USSR, Turkish in Turkey.

SUBDIVISIONS: Two dialect-groups; West (Vitse-Arkhava and Atina) and East Laz (Hopa, Chkhala).

C G 241 226 TRADITIONAL ECONOMY: Agriculture, fishing, trade.

C G 795 RELIGION: Islam (Sunni)

4. SVAN

C.
G.
101 **NAME**: SELF-DESIGNATION: Shwan, sing. Mushwän, Mushwni.

ENGLISH VARIANTS: Svan, Svanetians

RUSSIAN DESIGNATIONS: Svany, Svanety.

OTHER DESIGNATIONS: (Georgian:) Svani; the country: Svaneti

C.
G.
161 **NUMBER**:

1897	15,756	(Russian census)
1926	13,218	(Russian census, ethn.)
	13,142	(Russian census, ling.)

The 1926 numbers are very low and must be due to some misunderstanding. The Bol′shaia Sovetskaia Éntsiklopediia (1st ed.) Vol. 50 (1944), p. 371, gives the number of the Svan as over 23,000.

C.
G.
162 **LOCATION**: Two valleys S of Mt. El′brus, one of the upper Tskhenis-Tskali and its tributary the Kheledula (Sv. of the Dadiani), the other of the upper Ingur (West: Sv. of the Dadishkeliani, East: Free Sv.) Georgian SSR)

C.
G.
197 **LANGUAGE**: The Svan language is a member of the S Caucasian (Kartvelian) language-family, to which belong further Migrelo-Laz (Zan), and Georgian, the latter languages forming one group as against Svan. The language is not written, Georgian being used as the literary language.

C
G
631 **SUBDIVISIONS**: Historically, Svanetia fell into three parts, Svanetia of the Dadiani, Svanetia of the Dadishkeliani, Free Svanetia.

5. ABKHAZ

C.
G.
●101 NAME: SELF-DESIGNATION: Aàpswa.

ENGLISH VARIANTS: Abkhaz(ians); for the tribes N of the Cauc. ridge: Abazinians.

RUSSIAN DESIGNATIONS: Abkhazy, Abkhaztsy; for the tribes N of the Cauc. ridge; Abazintsy, Beshkesek-Abaza.

OTHER DESIGNATIONS: (Georgian:) Apkhazi; (Svan:) Mibkhaz; (Turkish:) Abaza.

C.
G.
161 NUMBER: 1897 72,103 (Russian census)
1926 56,957 (Russian census, ethn.)
48,130 (Russian census, ling.)
1939 58,969 (Russian census)

These numbers do not include the Abaza on Russian territory (see below under "Subdivisions"), whose number was in 1926: 13,825 (ethn.), 13,057 (ling.) (Russian census). The Turkish census of 1945 lists 8,602 speakers of "Abaza" (i.e. Abkhaz).

/
C.
G.
162 LOCATION: Black Sea coast S of the main Cauc. chain between the rivers Psou and Ingur (Abkhaz ASSR, within Georgian SSR). The Bzyb'-Abkhaz live around the river Bzyb', the Abzhui-Abkhaz around the river Kodor, the Samurzakan'-Abkhaz in the SE, bordering on Mingrelia. The Abaza tribes live in 15 villages N of the Cauc. chain at the sources of the rivers Kuban' and Zelenchuk (Cherkes AO, within RSFSR).

7: Columbia U-S-4, 5 1956 RHl, CaucasiaRH1
Georgia RI 1

C. G. 197 LANGUAGE: Abkhaz belongs to NW Caucasian, together with Circassian and Ubykh (the latter no longer spoken in the Caucasus). Two dialects have been reduced to writing: in the Abkhaz ASSR that of the Abzhui, in the Cherkes AO that of the Tapanta. The speakers of the Abaza dialects are all bilingual and speak also the Kabardian dialect of Circassian. In the Abkhaz ASSR knowledge of Georgian is widespread.

SUBDIVISION: Abkhaz has five major dialects: Bzyb', Abzhui, Samurzakan', Ashkharwa and Tapanta. The speakers of the latter two dialects are known as Abaza (R. Abazintsy), though linguistically the first four dialects form one group, while Tapanta stands apart.

C G 101 Further tribal names (Russ. form): Tsebeldintsy, Dzhigety; (Abaza:)Beshilbei, Tam, Barakei.

C. G. 241 231 TRADITIONAL ECONOMY: Cattle-breeding; agriculture, viniculture; apiculture.

C. G. 795 RELIGION: Islam (Sunni); Eastern Orthodox.

Adiqe, Kabardin
Cherkess

6. CIRCASSIANS

101 NAME: SELF-DESIGNATION: Adÿghe.

ENGLISH VARIANTS: Circassians, Cherkes.

RUSSIAN DESIGNATIONS: Cherkesy (see also below under "Subdivisions").

OTHER DESIGNATIONS: (Abkhaz:) Azkhwa; (Ossete:) Käsgon, collective: Kasäg (refers particularly to the Kabardians); (Georgian:) Cherkezi.

161 NUMBER:

Kabardians:

1897	98, 561	(Russian census)
1926	139, 925	(Russ. cens. ethn.)
	138, 925	(Russ. cens. ling.)
1939	164, 106	(Russian census)

Other Circassians:

1897	46, 286	(Russian census)
1926	65, 270	(Russ. cens. ethn.)
	64, 195	(Russ. cens. ling.)
1939	87, 973	(Russian census)

The Turkish census of 1945 lists 66, 691 speakers of Circassian. A considerable numbe of Circassians live in Syria, Jordan and Irak.

162 LOCATION: 1. Upper Circassians: (Kabardians:) basins of the rivers Malka, Baksan, Cherek, and Upper Terek in the central Caucasus ("Great Kabarda"), a strip of land E of the Terek ("Little Kabarda"): these constitute the Kabardian ASSR. Also between the upper Kuban' and Zelenchuk rivers, included in the Cherkes AO. Smaller groups around Mozdok and in the E part of the

Adige, Kaberdin, Cherkess

162 Adygei AO (Beslenei:) Two auls of the Cherkes AO: Beslenei and Bakozhile; two auls in the Uspenskii rayon (Krasnodar Krai): Kurgovskoe and Konovskoe; two auls in the Adygei AO: Khodzh' and Uliap.

2. Lower Circassians: S of the lower middle course of the Kuban' and in the basins of the Laba and Belaia; these in the Adygei AO (mixture of various tribes). Also SE of Tuapse and in the aul Suvorovo-Cherkesskii on the Taman' peninsula (Shapsug). Smaller groups scattered in the NW Cauc., among others near Armavir.

197 LANGUAGE: The Circassian language (Adyghèbze) belongs with Abkhaz and Ubykh (no longer spoken in the Caucasus) to the NW group of Caucasian languages. The two major dialects, Upper and Lower Circassian, both have the status of literary language, under the names "Kabardinskii" or "Kabardinocherkesskii", and "Adygeiskii iazyk" respectively (the last based on the Temirgoi dialect). A Lower Circassian dialect is spoken by the Armenians in the town of Armavir.

197 101 SUBDIVISIONS: Two main dialect-groups: Upper Circassian (Kabardian and Beslenei) and Lower Circassian (or Kiakh, with subdialects Bzhedukh-Temirgoi [the latter also called Chemgui], Shapsug, and Abadzekh). In Russian sources the Circassians in the Adygei AO are referred to as "Adygeitsy", those in the Cherkes AO as "Cherkesy", those in the Kabardian ASSR

Adige, Kabardin, Cherkess

197 as "Kabardintsy". The dialects follow old
101 tribal divisions. Other tribal names (Russ. form.): Natukhaevtsy, Gatiukai, Zhane(e)vtsy, Egerukaevtsy, Makhosh(ev)-tsy, Kiakhi, Khagak (Khegek, Shegek).

241
231 TRADITIONAL ECONOMY: Agriculture; horticulture; cattle-breeding; horse-breeding (esp. Kabardians); apiculture; home industry (Caucasian felt cloaks).

795 RELIGION: Islam (Sunni); only the Kabardians around Mozdok are Christians.

7. CHECHEN-INGUSH

101 NAME: SELF-DESIGNATION: (Chechen:) Nakhchuo, pl. Nokhchiy; (Ingush:) Ghalghai, Lamur ("mountaineers"); (Kist:) Veppie; (Karabulak:) Arshte.

RUSSIAN DESIGNATION: Chechen(ts)y, Ingushi, Mizdzhegi.

OTHER DESIGNATIONS: (Georgian:) Chachani, Kist'i, Kist'uri, for the Ingush in particular: Ghlighvi; (Circassian:) Sheshen; (Ossete:) Tsatsan; (Avar:) Burt'ichi, Burti'iyaw; (Kumyk:) Mychyghysh, (Michikish, Michigysh).

161 NUMBER:

	Chechen:	Ingush:	Kist:
1897	226,496	47,409	413
	(Russian census)		
1926	318,522	74,097	
	(Russian census ethn.)		
	(all groups combined:) 393,713		
	(Russian census, ling.)		
1939	407,690	92,074	
	(Russian census)		

162 LOCATION: Formerly between the middle course of the Terek and the main Cauc. ridge, in the now abolished Chechen-Ingush ASSR, most of which has become part of the krai Groznyi. Deported in 1943. Have since received some official recognition by the issuing of a Chechen language newspaper in the Kazakh SSR, where therefore a sizable group of them must be living now. Some representatives of the Kist tribe are left in the territory of the Georgian SSR, on the upper Assa, Argun, and Alazani rivers.

197 LANGUAGE: Chechen and Ingush are very closely related languages. Together with Bats.

8. BATS

101 **NAME:** SELF-DESIGNATION: Batsaw, pl. Batsbi.
RUSSIAN DESIGNATIONS: Batsbiitsy, Tsova-Tush, Tush (due to incorrect naming by Güldenstädt)

161 **NUMBER:** 1926 7 (Russian census, ethn.)
2,459 (Russian census, ling.)

162 **LOCATION:** In winter and spring in the village Zemo Alvani on the Kakhetian Alazan′ (near Telavi), in summer in the mountain meadows on the upper Kakhetian Alazan′ and Tush Alazan′ (Akhmet rayon, Georgian SSR).

197 **LANGUAGE:** Bats (Batsbe mot'ᵸ) forms, with Checheno-Ingush, the Veinakh group of the NE Caucasian languages. The language is not written, Georgian being used as literary language.

231 **TRADITIONAL ECONOMY:** Cattle-breeding.

795 **RELIGION:** Eastern Orthodox.

RH1
Dagestan RH8
Avar

9. AVAR

C.D. 101 NAME: SELF-DESIGNATION: None for the people as a whole. Own designation of language: maharul mats'•("mountain language") or Kh•unz mats'• ("language of Khunzakh")

RUSSIAN DESIGNATIONS: Avartsy, Tavlintsy (the latter from Kumyk "Taulu" meaning "mountaineers" in general). The southern groups of Avar are also referred to as Dzhartsy.

OTHER DESIGNATIONS: (Lak:) Yaruchū, (Dargwa:) K'araq•an.

C.D. 161 NUMBER: 1926 158,769 (Russian census, ethn.)
158,922 (Russian census, ling.)

In the Bol'shaia Sovetskaia Éntsiklopediia (2nd ed.) Vol. 1 (1949), p. 62, the total number of Avar is given as ca. 167,000. The number of persons able to speak Avar is ca. 220,000 (estimate, Chikobava).

C.D. 162 LOCATION: Basins of lower Andi Koisu, and of the Avar Koisu; some groups isolated from the main body along the W tributaries of the Andi Koisu (rayons Gergebil', Gumbet, Gunib, Kazbek, Kakhib, Tliarata, Untsukul', Khunzakh, Charoda, all in the Dagestan ASSR). Also extending to the S slope of the main Caucasian chain (rayons Belokany and Zakataly, Azerb. SSR).

C.D. 197 LANGUAGE: The Avar language (mahárul mats'• Kh•unz mats'•.) forms with the Andi and Dido groups of languages one of the six main divisions of NE Caucasian (the

10. ANDI

C.
D.

101 NAME: SELF-DESIGNATION: Qwannaw, pl. Qwannal

RUSSIAN DESIGNATIONS: Andii, Andiitsy (this name is also used to include, besides the Andi proper, the other peoples of the Andi group; cf. below under "Language").

OTHER DESIGNATIONS: (Avar:) Handísew, pl. Handál, the country: Handĭ.

C.
D.

161 NUMBER: 1926 7,840 (Russian census, ethn.)
7,720 (Russian census, ling.)

C.
D.

162 LOCATION: N of the Andiiskoe Koisu, at its bend eastward (auls Andi, Ghunkha, Ghaghatl, Rik'uan, Chankho, Zilo, Muni in rayon Botlikh and auls Kvankhidatl, and Khuset in rayon Vedeno, Dagestan ASSR).

C.
D.

197 LANGUAGE: Andi (Qwannab mits·i) forms with Botlikh, Godoberi, Karata, Bagulal, Tindi, Chamalal, and Akhvakh, the so-called Andi subgroup of the Avaro-Ando-Dido group of the NE Caucasian languages. The language is not written, Avar being used as the literary language.

C.
D.

231
438 TRADITIONAL ECONOMY: Sheep-raising, home industry (Caucasian felt cloaks, tapestries, goldsmithing).

C.
D.

795 RELIGION: Islam (Sunni).

7: Columbia U. S-4, 5 1956 RH1 Caucasia RH1
Dagestan RH8

11. BOTLIKH

C.
D.
0/01 NAME: SELF-DESIGNATION: Buykhatli (gen. of Buykhe "the village B.").
RUSSIAN DESIGNATIONS: Botlik[illegible]tsy, Buiukhad.

C.
D.
161 NUMBER: 1926 3, 354 (Russian census, ethn.)
2, 789 (Russian census, ling.)

C.
D.
162 LOCATION: Just N of the bend of the Andiiskoe Koisu, SW of the Andi area (rayon Botlikh, auls Botlikh and Miarso, Dagestan ASSR).

C.
D.
197 LANGUAGE: Botlikh (Buykhatli mits·[illegible]) forms with Andi, Godoberi, Karata, Bagulal, Tindi, Chamalal, and Akhvakh, the Andi subgroup of the Avaro-Ando-Dido group of the NE Caucasian languages. The language is not written, Avar being used as the literary language.

C.
D.
231
241 TRADITIONAL ECONOMY: Cattle-breeding, home industry, agriculture.

C.
D.
795 RELIGION: Islam (Sunni).

7: Columbia U. S-4,5 1956 RH1 Caucasia RH1
Dagestan RH8

12. GODOBERI

C
D
101 NAME: SELF-DESIGNATION: Ghibditl·i adami (i.e. "people of the village Ghidu (Godoberi").
RUSSIAN DESIGNATION: Godoberi(ntsy).

C
D
161 NUMBER: 1926 1,425 (Russian census, ethn.)
1,425 (Russian census, ling.)

C
D
162 LOCATION: Just NW of the bend of the Andiiskoe Koisu, W of the Botlikh area (rayon Botlikh, aul Godoberi, Dagestan ASSR).

C
D
197 LANGUAGE: Godoberi (Ghibditl·i mits·i) forms with Andi, Botlikh, Karata, Bagulal, Tindi, Chamalal, and Akhvakh, the Andi subgroup of the Avaro-Ando-Dido group of the NE Caucasian languages. The language is not written, Avar being used as the literary language.

C
D
231
241 TRADITIONAL ECONOMY: Cattle-breeding; home industry; agriculture.

C
D
795 RELIGION: Islam (Sunni).

13. KARATA

C.D. 101 **NAME**: SELF-DESIGNATION: Kirtl•e, pl. Kirtl•ei.
RUSSIAN DESIGNATIONS: Karatintsy, Karatai, Kirdi.
OTHER DESIGNATIONS: (Avar:) K'alalal.

C.D. 161 **NUMBER**: 1926 5, 303 (Russian census, ethn.)
5, 303 (Russian census, ling.)

C.D. 162 **LOCATION**: Just S of the bend of the Andiiskoe Koisu (N part of rayon Akhvakh, also rayons Andalaly and Vedeno (Dagest. ASSR). (1)

C.D. 197 **LANGUAGE**: Karata (Kirtl•i mats'i) forms with Andi, Botlikh, Godoberi, Bagulal, Tindi, Chamalal, and Akhvakh, the Andi subgroup of the Avaro-Ando-Dido group of the NE Caucasian languages. The language is not written, Avar being used as the literary language.

SUBDIVISIONS: Dialects: Karata proper Anchikh and Tokita.

C.D. 231 241 **TRADITIONAL ECONOMY**: Cattle-breeding, home industry, agriculture.

C.D. 795 **RELIGION**: Islam (Sunni).

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(1) auls Karata, Archo, Anchikh, Tokita, Mashtada, Rachabalda, Chabakoro.

14. BAGULAL

C. D. 101 NAME: SELF-DESIGNATION: Kwantl hekuä, or Bagolal.

RUSSIAN DESIGNATION: Bagulaly; Bagvalal, Bogulal.

OTHER DESIGNATIONS: due to their dual self-designation, referred to both as Bagulal and Kvanada.

C. D. 161 NUMBER: 1926 3, 054 (Russian census, ethn.)
3, 053 (Russian census, ling.)

C. D. 162 LOCATION: S of the bend of the Andiiskoe Koisu, S of the Karata area (rayon Tsumada, auls Khushtada, Tlondoda, Kvanada; rayon Akhvakh, auls Gimerso, Tisi, Tlibisho, Dagestan ASSR).

C. D. 197 LANGUAGE: Bagulal (Bagulazul mits') forms with Andi, Botlikh, Godoberi, Karata, Tindi, Chamalal, and Akhvakh, the Andi subgroup of the Avaro-Ando-Dido group of the NE Caucasian languages. The language is not written, Avar being used as literary language.

SUBDIVISIONS: Dialects: Bagulal proper and Tlisi.

C. D. 231 241 TRADITIONAL ECONOMY: Cattle-breeding; agriculture; home industry.

C. D. 795 RELIGION: Islam (Sunni).

15. TINDI

C D 101 NAME: SELF-DESIGNATION: Idaraw hekwa
RUSSIAN DESIGNATIONS: Tindii, Tindiitsy, Tindal′, Inderi (ntsy), Idi.
OTHER DESIGNATIONS: (Dido:) Bogozi, pl. Bogozibi.

C D 161 NUMBER: 1926 3,812 (Russian census, ethn.)
3,704 (Russian census, ling.)
1952 5,000 (estimate Gudava)

C D 162 LOCATION: Aul Tindi, on the E tributary of the Andiiskoe Koisu which separates the Bagulal group from the Khvarshi area; (rayon Tsumada, Dagestan ASSR). (1)

C D 197 LANGUAGE: Tindi (Idara mits') forms with Andi, Botlikh, Godoberi, Karata, Bagulal, Chamalal and Akhvakh the Andi subgroup of the Avaro-Ando-Dido group of the NE Caucasian languages. The language is not written, Avar being used as the literary language.

C D 231 241 TRADITIONAL ECONOMY: Cattle-breeding; agriculture; home industry.

C D 795 RELIGION: Islam (Sunni)

(1) Also auls Tisi, Echeda and Akhnada (rayon Tsumada) and Qedi (rayon Vedeno)

16. CHAMALAL

CD .101 NAME: SELF-DESIGNATION: according to separate villages; as opposed to other peoples: Ch'amalaldu, pl. Ch'amalaldube, collective: Ch'amalali.
RUSSIAN DESIGNATION: Chamalaly.

CD 161 NUMBER: 1926 3,438 (Russian census, ethn.)
3,438 (Russian census, ling.)

CD 162 LOCATION: On the E side of the Andiiskoe Koisu, just below the bend; auls Verkhnii Gakvari (with sub-villages), Nizhnii Gakvari (with sub-villages), Agvali, Tsumada, Tsumada-Urukh, Richaganik, Gadyri (with sub-villages), Gachitl', Gigatl' (with sub-villages), Kvankhi (Tsumada rayon, Dagestan ASSR).

CD 197 LANGUAGE: Chamalal (Ch'amalaldub mits'•) forms with Andi, Botlikh, Godoberi, Karata, Bagulal, Tindi, and Akhvakh, the Andi subgroup of the Avaro-Ando-Dido group of the NE Caucasian languages. The language is not written, Avar being used as the literary language.

SUBDIVISIONS: Dialects: 1a. Gakvari (incl. Gakvari, Agvali, Tsumada, Tsumada-Urukh, Richaganik); 1b. Gadyri (incl. Gachitl') and Kvankhi; 2. Gigatl' .

CD 231 438 241 TRADITIONAL ECONOMY: Cattle-breeding; home industry (Caucasian felt cloaks, goldsmithing); agriculture.

CD 795 RELIGION: Islam (Sunni).

17. AKHVAKH

C D .101 NAME: SELF-DESIGNATION: Atluatl•i.
RUSSIAN DESIGNATION: Akhvakhtsy.

C D 161 NUMBER: 1926 3,683 (Russian census, ethn.)
3,683 (Russian census, ling.)

C D 162 LOCATION: Between Avarskoe Koisu and Andiiskoe Koisu, just at their bend to the E (rayon Akhvakh: auls Izani, Kudiiab-Roso, Tad-Magitl′, Lologonitl′; rayon Kakhib: auls Tlenob, Tsekob; rayon Andalaly: aul Ratlub; all in Dagestan ASSR).

C D 197 LANGUAGE: Akhvakh (Atluatl•i mits•i) forms with Andi Batlikh, Godoberi, Karata, Bagulal, Tindi, and Chamaïai, the Andi subgroup of the Avaro-Ando-Dido group of the NE Caucasian languages. The language is not written, Avar being used as the literary language.

C D 231 241 TRADITIONAL ECONOMY: Cattle-breeding; agriculture; home industry.

C D 795 RELIGION: Islam (Sunni).

7:Columbia U. S-4, 5 1956 RH1 Caucasia RH1
Dagestan RH8

18. KHVARSHI

C. D. 101 NAME: SELF-DESIGNATION: Kedaes hikwa. RUSSIAN DESIGNATIONS: Khvarshiny, Khvarshintsy.

C. D. 161 NUMBER: 1926 1,019 (Russian census, ethn.)
1,018 (Russian census, ling.)

C. D. 162 LOCATION: On a S tributary of the Andiiskoe Koisu, SW of the Bagulal area (auls Khvarshi, Inkhokari, etc., Vedeno rayon, Dagestan ASSR)

C. D. 197 LANGUAGE: Khvarshi (Kedaes mits°, Inkhies mits·, depending on village) forms with Dido, Kapucha, Khunzal, and Ginukh, the Dido subgroup of the Avaro-Ando-Dido group of the NE Caucasian languages. The language is not written, Avar being used as the literary language.

C. D. 241 231 TRADITIONAL ECONOMY: Agriculture; cattle-breeding.

C. D. 795 RELIGION: Islam (Sunni).

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Dagestan RH8
Didol

19. DIDO

C. D. 101 **NAME:** SELF-DESIGNATION: Ts'ezi, pl. Ts'ezibi

RUSSIAN DESIGNATIONS: Didoi, Didoitsy, Tsezy.

OTHER DESIGNATIONS: (Georgian:) Dido; (Kakhetian-Georgian:) Tsunt'a "ragamuffin", a name also used by the Avar and several peoples of the Andi group.

C. D. 161 **NUMBER:** 1926 3,276 (Russian census, ethn.)
3,198 (Russian census, ling.)

C. D. 162 **LOCATION:** S of the upper Andiiskoe Koisu.

C. D. 197 **LANGUAGE:** Dido (Ts'ezias mets') forms with Khvarshi, Kapucha, Khunzal, and Ginukh, the so-called Dido subgroup of the Avaro-Ando-Dido group of the NE Caucasian languages. The language is not written, Avar being used as the literary language.

C. D. 231 241 326 **TRADITIONAL ECONOMY:** Cattle-breeding; agriculture; home industry (goldsmithing).

C. D. 795 **RELIGION:** Islam (Sunni).

7:Columbia U. S-4, 5 1956 RH1 Caucasia RH1
Dagestan RH8
Khaput

20. KAPUCHA

C. D. ●101 NAME: SELF-DESIGNATION: Kapuchias suko or Bezhtl·as suko, depending on the village.
RUSSIAN DESIGNATIONS: Kapuchiny, Bezhitiny.

C. D. 161 NUMBER: 1926 1,448 (Russian census, ethn.)
1,448 (Russian census, ling.)

C. D. 162 LOCATION: Upper basin of Avarskoe Koisu (rayon Tliarata, auls Bezhity, Khocharkhota, Tliadal' Dagestan ASSR).

C. D. 197 LANGUAGE: Kapucha (Bezhtl·alas mits·) forms with Khvarshi, Dido, Khunzal, and Ginukh, the Dido subgroup of the Avaro-Ando-Dido group of the NE Caucasian languages. The language is not written, Avar being used as the literary language.

C. D. 231 241 326 TRADITIONAL ECONOMY: Cattle-breeding; agriculture; home industry (goldsmithing).

C. D. 795 RELIGION: Islam (Sunni).

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Dagestan RH8

21. KHUNZAL

C. D. 101 NAME: SELF-DESIGNATION: ------
RUSSIAN DESIGNATIONS: Khunzaly, Gun(d)zaly, Nakhada.

C. D. 161 NUMBER: 1926 106 (Russian census, ethn.)
129 (Russian census, ling.)

C. D. 162 LOCATION: Auls Hunzib and Gharbutl (with former Nahada) (rayon Tliarata, Dagestan ASSR).

C. D. 197 LANGUAGE: Khunzal forms with Khvarshi, Dido, Kapucha, and Ginukh, the Dido subgroup of the Avaro-Ando-Dido group of the NE Caucasian languages. The language is not written, Avar being used as the literary language.

C. D. 231 241 TRADITIONAL ECONOMY: Cattle-breeding; agriculture; crafts.

C. D. 795 RELIGION: Islam (Sunni).

22. GINUKH

C.
D.
● 101

NAME: SELF-DESIGNATION: -----
RUSSIAN DESIGNATION: Ginukhtsy

C.
D.
161

NUMBER: 200 (estimate, Bokarev)

C.
D.
162

LOCATION: Aul Ginukh, rayon Tliarata, (Dagestan ASSR). Majority had moved to rayon Vedeno by 1949 (village Kidero).

C.
D.
197

LANGUAGE: Ginukh forms with Khvarshi, Dido, Kapuchi, and Khunzal, the Dido subgroup of the Avaro-Ando-Dido group of the NE Caucasian languages. The language is not written, Avar being used as the literary language.

C.
D.
231

TRADITIONAL ECONOMY: Cattle-breeding; home industry.

C.
D.
795

RELIGION: Islam (Sunni).

23. ARCHI

G. D. 101 **NAME:** SELF-DESIGNATION: Arshishuw, Arshishtuw.
RUSSIAN DESIGNATION: Archintsy.
OTHER DESIGNATIONS: (Lak:) Roch.

G. D. 161 **NUMBER:** 1926 863 (Russian census, ethn.)
859 (Russian census, ling.)

G. D. 162 **LOCATION:** Aul Ruch-Archi on the Khatar river, rayon Charoda (Dagestan ASSR).

G. D. 197 **LANGUAGE:** Archi (Arshatten ch'at) belongs to the Avaro-Ando-Dido group of the NE Caucasian languages; its exact position in this group is uncertain. The language is not written, Avar being used as the literary language.

G. D. 231 286 **TRADITIONAL ECONOMY:** Cattle-breeding; home industry (cloth and tapestry weaving).

S. D. 795 **RELIGION:** Islam (Sunni).

7;Columbia U. S-4,5 1956 RH1 ColumbiaRH1

Dagestan RH8

Lak

24. LAK

C. D. 101 **NAME:** SELF-DESIGNATION: Lak'; Lak'uchū.
RUSSIAN DESIGNATIONS: Laki, Kazikumukhtsy.
OTHER DESIGNATIONS: (Avar:) Tumaw, pl. Tumal; Lezgian: Yakholshu

C. D. 161 **NUMBER:**

1926	40,380	(Russian census, ethn.)
	40,336	(Russian census, ling.)
1955	well over 55,000	(estimate, Zhirkov).

C. D. 162 **LOCATION:** Basin of the upper Tleuserakh, Khatar, and Kazikumukhskoe Koisu (rayons Lak and Kula, separate villages in rayons Tsudakhar, Akusha, Rutul, Kurakh, Charoda and Dakhadaev). Since 1944 also in the valley of Yaryksu river (Novo-Lak rayon, Dagestan ASSR).

C. D. 197 **LANGUAGE:** Lak (lak'u maz) forms with the Dargwa group of languages the Lak-Dargwa subdivision of the NE Caucasian languages, which include also Veinakh, Avaro-Ando-Dido, Samurian, Khinalug, and Udi. Lak has the status of a literary language in the Dagestan ASSR; the written language is based on the Kumukh dialect.

C. D. 231 241 438 **TRADITIONAL ECONOMY:** Cattle-breeding; production of leather goods and pottery; metal-work (weapons); agriculture.

C. D. 795 **RELIGION:** Islam (Sunni).

7:Columbia U. S-4, 5 1956 RH1 CaucasiaRH1
Dagestan RH8
Dargin

25. DARGWA

C.
CA
101 **NAME**: SELF-DESIGNATION: No general one (the term "Dargwa" refers originally to a type of political-administrative unit); according to villages: Ts'udq·ran, pl. Ts'udq·ur "person from Tsudakhar", Khurq'an, pl. Khuruq· "person from Khiurkila", etc.

RUSSIAN DESIGNATIONS: Darginy, Dargintsy; language also Khiurkilinskii iazyk.

OTHER DESIGNATIONS: (German:) for the language: Hürkanisch.

C.
CA
161 **NUMBER**: 1897 130,209 (Russian census)
108,963 (Russian census, ethn.)
107,645 (Russian census, ling.)

The 1897 figure probably includes Kubachi and Kaitak.

C.
CA
162 **LOCATION**: In the lower mountains between the rivers Kazikumukhskoe Koisu and Ullachai (rayons Sergokala, Akusha, Dakhadaev, Shuragat, Tsudakhar, most of Levashi; separate villages in rayons Karabudakhkent (Gubden, Gurbuki), Buinak (Kadar, Karamakhi, Chankurby) Gunib (Miamusi), Agul (Amukh, Chirakh), Dagestan ASSR).

C.
CA.
197 **LANGUAGE**: Dargwa forms with the closely related Kubachi and Kaitak the so-called Dargwa subgroup of the Lak-Dargwa group of the NE Caucasian languages. It has the status of literary language in the Dagestan ASSR; the written language is based on the Akusha dialect (Aq·usha midz).

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DagestanRH8

26. KAITAK

C. D. 101 ● **NAME**: SELF-DESIGNATION: Khaidaqlan, plur. Khaidaq.
RUSSIAN DESIGNATION: Khaidaki, Kaitagi, Kaitaki.

C. D. 161 **NUMBER**: 1926 14, 430 (Russian census, ethn.)
14, 469 (Russian census, ling.)

C. D. 162 **LOCATION**: Basin of Ulla-Chai, between the Dargwa and the Tabasaran areas (rayon Kaitak, S part of rayon Dakhadaev, Dagestan ASSR).

C. D. 197 **LANGUAGE**: Kaitak forms with the closely related Dargwa and Kubachi the so-called Dargwa subgroup of the Lak-Dargwa group of the NE Caucasian languages. The language is not written, Dargwa being used as the literary language.

C. D. 231 241 **TRADITIONAL ECONOMY**: Cattle-breeding; agriculture; home industry.

C. D. 795 **RELIGION**: Islam (Sunni).

27. KUBACHI

C. D. 101 **NAME:** SELF-DESIGNATION: Ughbug.
RUSSIAN DESIGNATION: Kubachintsy.

C. D. 161 **NUMBER:** 1926 2,322 (Russian cens., ethn.)
2,470 (Russian cens., ling.)

C. D. 162 **LOCATION:** Aul Kubachi (rayon Dakhadaev, Dagestan ASSR).

C. D. 197 **LANGUAGE:** Kubachi (Ughbughan hub) forms with the closely related Dargwa and Kaitak the Dargwa subgroup of the Lak-Dargwa group of the NE Caucasian languages. The language is not written, Dargwa being used as a literary language.

C. D. 231 326 **TRADITIONAL ECONOMY:** Cattle-breeding; goldsmithing; incrustation work.

C. D. 795 **RELIGION:** Islam (Sunni).

7: Columbia U. S-4, 5 1956 RHI CaucasiaRH1
Dagestan RH8
Lezgin

28. LEZGIANS

C. D. 101 NAME: SELF-DESIGNATION: Lezgí, pl. Lezgiar.

ENGLISH VARIANTS: Lezg(h)i, Lezg(h)ians.

RUSSIAN DESIGNATIONS: Lezginy, Kiurintsy, for the language: Kiurinskii iazyk. (The name Lezginy has often been used to refer to the Dagestan mountaineers in general.)

OTHER DESIGNATIONS: (Georgian:) Lek'i (in a wider sense referring to the Dagestan mountaineers in general); (German:) for the language: Kürinisch.

C. D. 161 NUMBER:

NUMBER:	1897	159,213	(Russian census)
	1926	134,529	(Russian census, ethn.)
		164,763	(Russian census, ling.)

C. D. 162 LOCATION: Basins of Gyulgeri-chai, middle and lower Samur and Shakh-Nabad rivers, i.e. the whole SE part of Dagestan and the adjoining part of N Azerbaidzhan. (Dagestan ASSR; Azerbaidzhan SSR).

C. D. 197 LANGUAGE: Lezgian (Lezgi ch'al) forms with Agul, Rutul, Tsakhur, Tabasaran, Budukh, and Dzhek, the Samurian subdivision of the NE Caucasian language group. It has the status of a literary language in the Dagestan ASSR; the written language is based on the Kiuri dialect.

SUBDIVISIONS: Three basic dialects: Kiuri, Akhty, Kuba.

7: Columbia U. S-4, 5 1956 RHl Caucasia RHl
Dagestan RH8

29. AGUL

C. D. 101 NAME: SELF-DESIGNATION: Aghul, Aghul'shuy
RUSSIAN DESIGNATION: Aguly

C. D. 161 NUMBER: 1926 7,653 (Russian census, ethn.)
7,653 (Russian census, ling.)

C. D. 162 LOCATION: Basin of upper Kurakh-chai and Gyulgeri-chai (Magudere), with affluents (rayons Agul and Kurakh, Dagestan ASSR).

C. D. 197 LANGUAGE: Agul (Aghul ch'al, Aghularin ch'al) forms with Lezgian, Rutul, Tsakhur, Tabasaran, Budukh, and Dzhek, the Samurian subdivision of the NE Caucasian language group. The language is not written, Lezgian being used as the literary language.

SUBDIVISIONS: Two dialects: Agul proper and Koshan.

C. D. 231 438 TRADITIONAL ECONOMY: Cattle breeding; home industry (production of cloth, tapestries, felt cloaks).

C. D. 775 RELIGION: Islam (Sunni).

7: Columbia U.S-4, 5 1956 RHl Caucasia RH1
Dagestan RH8

30. RUTUL

C.
D.
101 **NAME**: SELF-DESIGNATION: no general one; the inhabitants of the aul Rutul (Mykhád) call themselves Mykháshura.
RUSSIAN DESIGNATION: Rutuly, Rutul'tsy.

C.
D.
161 **NUMBER**: 1926 10,495 (Russian census, ethn.)
10, 356 (Russian census, ling.)

C.
D.
162 **LOCATION**: Area of confluence of Samur and Kara-Samur (18 villages) (Rutul rayon; vill. Khnov in Akhty rayon (Dagestan ASSR); Shin and Kainar in Nukha rayon, Azerbaidzhan SSR).

C.
D.
197 **LANGUAGE**: Rutul (Mykhánidy ch'äl) forms with Lezghian, Agul, Tsakhur, Tabasaran, Budukh, and Dzhek, the Samurian subdivision of the NE Caucasian language-group. The language is not written, Lezgian being used as the literary language.

C.
D.
231
438 **TRADITIONAL ECONOMY**: Cattle-breeding; home industry (production of cloth, tapestries, felt cloaks).

C.
D.
795 **RELIGION**: Islam (Sunni).

7: Columbia U. S-4, 5 1956 RHl CAUCASIA RHI
Dagestan RH8

31. TSAKHUR

C. D. 101 **NAME**: SELF-DESIGNATION: No general one; inhabitants of aul Tsakhur (Ts'akhur) call themselves Ts'akhighalı, pl. Ts'akhby.
RUSSIAN DESIGNATION: Tsakhury.

C. D. 161 **NUMBER**: 1926 19,085 (Russian census, ethn.)
10,951 (Russian census, ling.)

C. D. 162 **LOCATION**: Samur basin W of its confluence with the Kara-Samur (Tsakhur rayon, Dagestan ASSR); also on the S slopes of the Caucasus in the area of Elisu (Azerbaidzhan SSR).

C. D. 197 **LANGUAGE**: Tsakhur (Ts'akhbishda miz) forms with Lezgian, Agul, Rutul, Tabasaran, Budukh, and Dzhek, the Samurian subdivision of the NE Caucasian language-group. The language is not written, Avar being used as the literary language in the Daghestan ASSR, Azeri in the Azerbaidzhan SSR.

C. D. 231 438 **TRADITIONAL ECONOMY**: Cattle-breeding; home industry (production of cloth, tapestries, felt cloaks).

C. D. 795 **RELIGION**: Islam (Sunni).

7: Columbia U. S-4, 5 1956 RH1 Caucasia RH1
Dagestan RH8

32. TABASARAN

C. D. 101 **NAME**: SELF-DESIGNATION: Tabasaran zhvi, Tabarasan zhvi, Ghumghum zhvi.
RUSSIAN DESIGNATION: Tabasarantsy.

C. D. 161 **NUMBER**: 1926 31,983 (Russian census, ethn.)
29,726 (Russian census, ling.)

C. D. 162 **LOCATION**: Basin of Upper Rubas-chai and Upper Chirakh-chai (rayons Tabasaran and Khiv, Dagestan ASSR).

C. D. 197 **LANGUAGE**: Tabasaran (Tabasaran ch'al) forms with Lezgian, Agul, Rutul, Tsakhur, Budukh, and Dzhek, the Samurian subdivision of the NE Caucasian language-group. It has the status of a literary language in the Daghestan ASSR; the written language is based on the southern dialect.

SUBDIVISIONS: The language has two main dialects: North (Khanag) and South Tabasaran.

C. D. 241 438 **TRADITIONAL ECONOMY**: Agriculture; horticulture; home industry (weapon- and tool-making, silversmith's and coppersmith's work, tapestry-weaving).

C. D. 495 **RELIGION**: Islam (Sunni).

33. BUDUKH

C.
D.
● 101 NAME: SELF-DESIGNATION: ----
RUSSIAN DESIGNATION: Budukhi, Budugi

C.
D.
161 NUMBER: 1926 1 (Russian census, ethn.)
1,995 (Russian census, ling.)

C.
D.
162 LOCATION: Mt. Shakhdag area, in the upper basin of the Kara-chai (Konakhkend rayon, Azerb. SSR).

C.
D.
197 LANGUAGE: Budukh forms, with Lezgian, Agul, Rutul, Tsakhur, Tabasaran, and Dzhek, the Samurian subdivision of the NE Caucasian language-group. The language is not written, Azeri being used as the literary language.

C.
D.
231
241 TRADITIONAL ECONOMY: Cattle-breeding; horticulture.

C.
D.
795 RELIGION: Islam (Sunni).

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Dagestan RH8

34. DZHEK

C.D. 101 **NAME:** SELF-DESIGNATION: -----
RUSSIAN DESIGNATION: According to villages; Dzheki, Kryzy, Khaputtsy, (Gaputlintsy, Khaputlintsy).

C.D. 161 **NUMBER:** 1926 Dzhek Kryz Khaput
590 5 12 (Russian census, ethn.)
All three groups together: 4,348 (Russ. census, ling.)

C.D. 162 **LOCATION:** Mt. Shakhdag area, in the basin of the upper right arm of the Kudial-chai (Konakhkend rayon, Azerbaidzhan SSR). Also daughter-settlements near the Caspian coast in the Khachmas area (Azerbaidzhan SSR).

C.D. 197 **LANGUAGE:** The Dzhek language forms with Lezgian, Agul, Rutul, Tsakhur, Tabasaran, and Budukh, the Samurian subdivision of the NE Caucasian languages. The language is not written, Azeri being used as the literary language.

SUBDIVISIONS: According to villages: Dzhek, Kryz, Khaput.

C.D. 231 241 **TRADITIONAL ECONOMY:** Cattle-breeding; agriculture; horticulture.

C.D. 795 **RELIGION:** Islam (Sunni).

7: Columbia U. S-4, 5 1956 RHl CaucasiaRH1
Dagestan RH8

35. KHINALUG

C. D. 101 NAME: SELF-DESIGNATION: -----
RUSSIAN DESIGNATION: Khinalugi.

C. D. 161 NUMBER: 1926 105 (Russian census, ethn.)
1,540 (Russian census, ling.)

C. D. 162 LOCATION: Shakhdag area, aul Khinalug (Khynalyk) on the upper right arm of the Kudial-chai (rayon Konakhkend, Azerbaidzhan SSR).

C. D. 197 LANGUAGE: Khinalug (Kättidmits) is a member of the NE Caucasian language-group to which there belong further the Veinakh, Avaro-Ando-Dido, Lak-Dargwa, and Samurian groups, and the Udi language. Khinalug is not written, Azeri being used as the literary language.

C. D. 231 TRADITIONAL ECONOMY: Cattle-breeding.

C. D. 795 RELIGION: Islam (Sunni).

7: Columbia U. S 4-5, 1956 RHl Caucasia RH1
Dagestan RH 8

36. UDI

C. D.

101 **NAME:** SELF-DESIGNATION: Udi, Uti.
RUSSIAN DESIGNATION: Udiny.

C. D.

161 **NUMBER:** 1897 7,100 (Russian census)
1926 2,455 (Russian census, ethn.)
2,762 (Russian census, ling.)

C. D.

162 **LOCATION:** Villages Vartashen and Nidzh (rayons Vartashen and Kutkashen, Azerbaidzhan SSR), Oktomberi (Georgian SSR).

C. D.

197 **LANGUAGE:** Udi (Udi muz) is a member of the NE Caucasian language-group, to which there belong further the Veinakh, Avaro-Ando-Dido, Lak-Dargwa, and Samurian groups, and the Khinalug language. Though Udi was written before the revolution, it does not have the status of literary language, this function being fulfilled by Azeri.

C. D.

241
231 **TRADITIONAL ECONOMY:** Agriculture; cattle-breeding.

C. D.

795 **RELIGION:** Eastern Orthodox, Armenian-Gregorian.

37. ARMENIANS

101 NAME: SELF-DESIGNATION: Hai, Pl. Haik.
RUSSIAN DESIGNATION: Armiane
OTHER DESIGNATIONS: (Georgian:) Somekhi; (Turkish:) Ermeni.

161 NUMBER:
1897 1,173,096 (Russian census)
1926 1,567,568 (Russian census, ethn.)
1,475,250 (Russian census, ling.)
1939 2,151,884 (Russian cenus)

162 Distribution: Main concentration in USSR (over 40 per cent of the Armenians in the USSR live outside the Armenian political units of the latter); Turkey: 61,000 (1950; Turkish census); Syria: 118,537 (1943; official estimate); Iran (number unknown); other countries of Near East (number unknown); People's Democracies: 80,000 (1949; estimate Bol′shaia Sovetskaia Éntsiklopediia); France: 70,000 (1952, estimate "Les langues du monde"); USA: 175,000 (1952, same source). Total number of Armenians 3,400,000 (estimate, same source).

LOCATION: S Transcaucasia, in the area of the upper Kura, Lake Sevan, the middle Araks and on the E slopes of the Karabakh Mts. (Armenian SSR; High Karabakh AO); scattered groups throughout the Caucasus and in S Russia, mainly in the cities. Outside USSR: Turkey (mainly Istanbul; Syria; Iran (mainly Teheran and Isfahan (Dzhulfa)); other countries of Near East; France; USA.

38. OSSETES

•101 NAME: SELF-DESIGNATION; no general one, according to tribes: Ir (collective), Iron (sing.), Irättä (pl.); Dygur, Digor (coll.), Dyguron, Digoron (sing.); Tuallag (sing.), Tuallägtä (pl.).

ENGLISH VARIANTS: Ossetes; for the language: Ossetian, Ossetic.

RUSSIAN DESIGNATIONS: Osety, Osetiny.

OTHER DESIGNATIONS: (Georgian:) Osi; (German:) Ossen, Osseten.

161 NUMBER:

1897	171,716	(Russian census)
1926	272,272	(Russian census, ethn.)
	267,019	(Russian census, ling.)
1939	354,500	(Russian census)

162 LOCATION: In the central Caucasus on both sides of the main chain, in the N along the upper Terek and its affluents on the left (Gizel'don, Ardon, Urukh) (North-Ossetian ASSR), in the S in the immediately adjoining part of the Georgian SSR (South-Ossetian AO), smaller groups also farther to the S, extending beyond the Kura river.

197 LANGUAGE: Ossetian (Iron ävzag) is a member of the Eastern (in older terminology, Northern) subdivision of the Iranian branch of the Indo-European language-family, to which branch belong also Persian, and, in the Caucasus, Tat, Talysh, and Kurdish. Ossetian has the

39. TALYSH

101 **NAME:** SELF-DESIGNATION: Tolysh.
ENGLISH VARIANTS: Talysh, Talish.
RUSSIAN DESIGNATIONS: Talyshi, Talyshintsy.

161 **NUMBER:** 1897 35, 291 (Russian census)
1926 77, 323 (Russian census, ethn.)
80, 629 (Russian census, ling.)
1931 89, 398 (Azerb. upravl. nar.-khoz. ucheta.)
In Iran: 50, 000 (estimate, B. V. Miller)

162 **LOCATION:** Along Caspian coast S of the River Viliazh-chai (rayons Lenkoran′, Zuvand, Astara, and part of Massala, Azerbaidzhan SSR), extending into Persian territory up to Kepri-chal.

197 **LANGUAGE:** Talysh (Tolysha zyvon), like Tat, is a member of the NW subdivision of the Iranian branch of the Indo-European language-family, to which branch also belong Persian, and, in the Caucasus, Ossetian and Kurdish. The Talysh in the USSR are all bilingual and speak also Azeri, which is used as the literary language.

241
231 **TRADITIONAL ECONOMY:** Agriculture; horticulture; stock-raising; home industry.

795 **RELIGION:** Islam (Shii).

40. TAT

101 **NAME:** SELF-DESIGNATION: Tat.
ENGLISH VARIANTS: Tat; for the Jewish Tat: Mountain Jews, Judeo-Tats.
RUSSIAN DESIGNATIONS: Taty; for the Jewish Tat: Gorskie evrei.
OTHER DESIGNATIONS: (Turkish, for the Jewish Tat:) Dagh Chufuti; (German, for the Jewish Tat:) Bergjuden.

161 **NUMBER:** 1897 95,056 (Russian census)
1926 28,705 (Muslim Tat)(Russian census, ethn.)
21,471 (Jewish Tat)(Russian census, ethn.)
86,088 (Russian census, ling.)

162 **LOCATION:** On both slopes of the Eastern extension of the main Caucasian chain and on the Apsheron peninsula, in the coastal zone of the Caspian Sea between Apsheron and Kuba, SE of Kuba and NW of Shemakha (Azerbaidzhan SSR; Dagestan ASSR). The Jewish Tat are concentrated in the Area of Kuba, Derbent and Buinaksk; other settlements in the Groznyi and Nalʹchik area and on the Kubanʹ.

197 **LANGUAGE:** Tat(zuhun Tātī), like Talysh, is a member of the NW subdivision of the Iranian branch of the Indo-European language-family to which branch also

41. KURDS

101 NAME: SELF-DESIGNATION: Kurd
RUSSIAN DESIGNATION: Kurdy

161 NUMBER:

Kurd

1897	99, 949	(Russian census)
1926	54, 661	(Russ. cens., ethn.)
	34, 162	(Russ. cens., ling.)
1939	45, 866	(Russian census)

Yezid (See under "Religion")

1897	14, 726	(Russian census)
1926	14, 523	(Russian census)

162 Distribution: Iran 1, 500, 000 to 2, 000, 000 (1950 estimate, Menges); Turkey 1, 841, 000 (1950 Turkish census); Iraq 800, 000 (1947 estimate, Hourani); Syria 100, 000 (1947 estimate, Hourani), 100, 000 to 200, 000 (estimate, Royal Inst. of Intern. Affairs); Afghanistan, Pakistan (numbers unknown); total 5, 000, 000 (estimate, Les langues du monde).

LOCATION: Southern Transcaucasia, in scattered groups, especially in the Armenian SSR and the SW part of the Azerbaidzhan SSR. There are also a small number of Kurds in the Turkmen SSR. (Scattered in Iran, especially the N frontier region; SE Turkey, NE Iraq.)

42. AZERI TURKS

101 NAME: SELF-DESIGNATION: Türkler, Azerbayjanlilar; also tribal names (Shahsevenler, etc.).

ENGLISH VARIANTS: Turks, Azeri Tatars, Turks of Azerbaijan, Tatars of Azerbaijan, Azerbaijan Turks, Azerbaijanians.

RUSSIAN DESIGNATIONS: Tiurki, Azerbaidzhantsy, Azerbaidzhanskie Tiurki.

TURKISH DESIGNATIONS: Türkler, Azerî Türkleri, Azerbaycan Türkleri; also tribal names (Şahsevenler, etc.).

161 NUMBER: USSR

1897 1, 506, 540 (Russian census)
1926 1, 706, 605 (Russ. cens. ethn)
1, 751, 965 (Russ. cens. ling.)
1939 2, 274, 805 (Russian census)

Persia

Mid-thirties: 2, 500, 000 (estimate; Németh)
1950: 3, 000, 000 (estimate; Kazemzadeh)

Iraq

1950 over 100, 000 (estimate; Halasi-Kun)

162 Distribution:
USSR: ca. 45 per cent
Persia: ca. 52 per cent
Iraq: ca. 3 per cent

RH1

43. TURKOMANS

/01 NAME: SELF-DESIGNATION: Türkmenler.

ENGLISH VARIANTS: Turkmens, Turkmans, Turkomans of Stavropol′, Trukhmens.

RUSSIAN DESIGNATIONS: Trukhmeny, Turkmeny.

TURKISH DESIGNATION: Türkmenler.

/61 NUMBER: USSR:

Northern Caucasus, 1926: 8,000, (estimate, Russ. cens.)

USSR:

(with Northern Caucasus:)

1897	281,351	(Russian census)
1926	763,940	(Russ. cens. ethn.)
	745,859	(Russ. cens. ling.)
1939	811,769	(Russian census)

Afghanistan:

1939 200,000 (estimate, Jarring)

Persia:

1955 over 500,000 (estimate, Halasi-Kun)

/62 Main concentration in Central Asia; only a small group in the Caucasus.

LOCATION: Geographical: Northern Caucasus: Stavropol′ upland (southward from Manych Canal between the Kuma and Yegorlyk rivers); in SW Central Asia.

44. KARAPAPAK

●

101 NAME: SELF-DESIGNATION: ----
RUSSIAN DESIGNATION: Karapapakhi
TURKISH DESIGNATION: Karapapaklar

161 NUMBER: USSR
1926 6,316 (Russian cens., ethn.)
6,311 (Russian cens., ling.)

Persia
mid-twenties: 15,000 (estimate, Mirza Bala)

162 Distribution:

USSR	ca.	30 per cent
Persia	ca.	70 per cent

LOCATION: Geographical: Transcaucasia: the area between the Kura and Arpachai rivers. Persia: the area around Sulduz on Lake Urmia.

Political-Administrative: USSR: Akhalkalaki Uezd of the Georgian SSR, Leninakan Uezd of the Armenian SSR. Persia: Province of Azerbaijan.

197 LANGUAGE: Karapapak; belongs with Kipchak Turkic substrata to the Western Oghuz Turkic group, and differs very little from Azeri Turkic, Turkish, and Kashkay-Hamse (in the Georgian SSR it is often confused with Azeri Turkic (Azeri of Borchalino and Azeri of Akhalkalaki), whereas in Turkey it has been absorbed into Turkish and is no longer spoken)

45. KUMUK

101 NAME: SELF-DESIGNATION: Kumuklar
ENGLISH VARIANTS: Kumyk
RUSSIAN DESIGNATION: Kumyki
TURKISH DESIGNATION: Kumuklar

161 NUMBER: 1926 94,549 (Russian cens. ethn.)
94,909 (Russian cens. ling.)

162 LOCATION: Geographical: The northeastern slopes of the Greater Caucasus along the Aksai, Sulak, Shura, and Gubden rivers, and along the Caspian coast from Adzhi-Su to Derbent.

Political-Administrative: Dagestan ASSR (Makhachkala, Buynaksk, Izberbash, and Derbent okrugs), Groznyi Oblast (southern parts of the former Kizliar Okrug).

197 LANGUAGE: Kumuk; belongs to the Kipchak Turkic group, together with Crimean Turkic, Karachay, Balkar, Noghay, Kazan Turkic, Kazak, etc.); literary language since the 19th century; lingua franca in Dagestan ASSR northward from Derbent.

241
231
226 TRADITIONAL ECONOMY: Agriculture; cattle-breeding; fishing.

795 RELIGION: Islam (Sunni).

46. NOGHAY

101 NAME: SELF-DESIGNATION: Noghaylar
RUSSIAN DESIGNATION: Nogaitsy
TURKISH DESIGNATION: Noğaylar

161 NUMBER:

USSR

Groznyi Oblast, 25,000 (1950 estimate, Jyrkänkallio)

Astrakhan Oblast (rayons along the Kuma) (unknown)

Cherkes Autonomous Oblast, 15,000 (1939 estimate, Shabad)

Astrakhan Oblast (rayons along the Volga) (unknown)

Crimean SSR (before 1945) (unknown)

Bulgaria

Dobruja 30,000 (1950 estimate, Jyrkänkallio)

162 Distribution: USSR: Groznyi Oblast, Astrakhan Oblast (rayons along the Kuma and Volga rivers), Cherkes AO; Crimean SSR (before 1945); Bulgaria: Dobruja.

LOCATION: Geographical: USSR: Northern Caucasus: between the Kuma and Terek rivers and northwards from the Kuma River; on the Zelenchuk River

47. KARACHAY

● 101 NAME: SELF-DESIGNATION: Karachayla
RUSSIAN DESIGNATION: Karachaitsy,
TURKISH DESIGNATION: Karaçaylar

161 NUMBER: 1897 27,233 (Russian census)
1926 55,123 (Russian census, ethn.)
55,349 (Russian census, ling.)
1939 75,737 (Russian census)

162 Distribution: Deported from the Caucasus in 1943. Present location unknown.

LOCATION: Geographical: Before 1943, on the northern slopes of the Greater Caucasus along the headwaters of the Kuban', Teberda, Zelenchuk, Laba, and Podkumok rivers.

Political-Administrative: Before 1943: Karachai AO.

197 LANGUAGE: Karachay; belongs to the Kipchak Turkic language group (which includes Crimean Turkic, Kumuk, Noghay, Kazan Turkic, Kazak, etc.), and is almost identical with Balkar; as a literary language, a common Karachay-Balkar language was used which was created in the Soviet period.

231 241 TRADITIONAL ECONOMY: Cattle—breeding; agriculture; handicrafts.

795 RELIGION: Islam (Sunni).

48. BALKAR

101 NAME: SELF-DESIGNATION: Malkarla
RUSSIAN DESIGNATION: Balkary
TURKISH DESIGNATIONS: Malkarlar, Balkarlar.

161 NUMBER: 1897 34,232 (Russian census)
1926 33,307 (Russian census, ethn.)
33,276 (Russian census, ling.)
1939 42,666 (Russian census)

162 Distribution: Deported from the Caucasus in 1943, present location unknown.

LOCATION: Georgraphical: Before 1943, on the northern slopes of the Greater Caucasus along the upper course of the Baksan, Chegem, and Cherek rivers.

Political-Administrative: Before 1943: Kabardino-Balkar Autonomous SSR (Balkar rayon).

197 LANGUAGE: Balkar; belongs to the Kipchak Turkic language group, along with Crimean Turkic, Kumuk, Noghay, Kazan Turkic, Kazak etc.) and is almost identical with Karachay; as a literary language, a common Karachay-Balkar language was used, which was created in the Soviet period.

231
241 TRADITIONAL ECONOMY: Cattle-breeding and some agriculture.

795 RELIGION: Islam (Sunni).

European Kalmyk

49. KALMYK

101 NAME: SELF-DESIGNATION: Kalʹimaq, Oirot, Ȫi̱röt ("the Confederate"), Dörwön Ȫiröt ("The Four Oirot").
ENGLISH VARIANTS: Kalmuck, Kalmyk, Kalmack (also with initial C).
RUSSIAN DESIGNATION: Kalmyki, for the language: Kalmytskii iazyk.
OTHER DESIGNATIONS: (various Turkic languages:) Qalmaq, Qalmyq.

161 NUMBER:

1897	190,480	(Russian census)
1926	129,321	(Russian census, ethn.)
	130,997	(Russian census, ling.)
1939	134,327	(Russian census)

162 Distribution: Deported from the Caucasus (1943), present location of this group unknown. Additional groups: the Sarat-Kalmyk in the Kirgiz SSR (2,773, Russian census, ethn., 1926); in the Mongolian People's Republic ca. 60,000 (estimate, Benzing); in China (number unknown); also emigrant groups elsewhere (USA ca. 3,000).

LOCATION: The largest group lived until 1943 in the Lower Volga area in the now abrogated Kalmyk ASSR. The Sart-Kalmyk live near Lake Issyk-kulʹ in the Tien Shan Mts. (Kirgiz SSR). Outside the USSR there are scattered groups of Kalmyk in a giant semicircle all around the E Mongolian area (Dzungaria, NW Tibet,

50. AISOR

101 NAME: SELF-DESIGNATION: Surai
ENGLISH VARIANTS: Chald(a)eans, Syrochald(a)eans, Assyrians.
RUSSIAN DESIGNATIONS: Aisory, Assiriitsy, Assuriitsy.
OTHER DISIGNATIONS: (Georgian:) Kaldeveli.

161 NUMBER:

1897	5, 353	(Russian census)
1926	9, 808	(Russian census, ethn.)
	15, 476	(Russian census, ling.)
1939	20, 200	(Russian census)

162 LOCATION: Concentrated near Erevan, also scattered in other regions of Transcaucasia. Outside USSR: Iraq (esp. in Tur Abdin) and NW Iran.

197 LANGUAGE: Aisor is a New-Syrian dialect, belonging to the Aramaic subdivision of the Semitic language-family. Aisor has the status of a literary language in the USSR.

241
2 1 TRADITIONAL ECONOMY: Agriculture; cattle-breeding; crafts.

795 RELIGION: Nestorian and Jacobite Christian.

8: Lužbetak E-4 (no date) 1951 RH1 Caucasia RH1

I. GENERAL INTRODUCTION

Chapter I

A General Introduction to the Study of Caucasian Culture

§ 1. PEOPLES AND TRIBES OF CAUCASIA

The Caucasus has been called an ethnographic mosaic, and rightly so, for, 197 of the 170 different nations, peoples and tribes of the U.S.S.R. at least a third 101 live in the Caucasus.[1] Some decades ago it was still a problem to classify the inhabitants of this relatively small area—a problem which, thanks to the progress made in Caucasian linguistics, has practically disappeared. We may divide them into two main groups, the Caucasians and the non-Caucasians. By " Caucasians " we understand all tribes which speak a language belonging to no linguistic group outside the Caucasus, whereas the " non-Caucasians " are all the other peoples who migrated to the Caucasus in more recent times and speak languages belonging to linguistic groups outside this territory, such as the Indo-Europeans, Turco-Tartars, and Semites. The true Caucasians are further divided into three branches, the Northwestern, the Northeastern, and Southern Caucasians,[2] a classification based again on linguistic affinity. As mentioned in the Preface, our interest centres around the Northwestern and Northeastern Caucasians.[3]

The large ethnographic map (Map I), the note regarding the absolute and relative population (*infra*, p. 5), and the following outline with its detailed classification of the peoples and tribes inhabiting the Caucasus and their various names will provide sufficient orientation for the reader and may prove useful for future reference.

I. Caucasians

A. The Northwestern Caucasians

1. The *Abkhaz* (called Absoi, Abaski, Abasgi, etc. by the Greek writers of 101 the second century; Abaskhoi by the Byzantine writers; Abkhasi by

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[1] R. Bleichsteiner, " Die Völker des Kaukasus," *Asien-Berichte*, V (1944), No. 22, p. 3.

[2] The languages of the Caucasus and their relationship to one another and to other languages outside the Caucasus are treated in a special section belove. See pp. 12—16.

[3] In the present study we do not include such tribes that no longer live in the Caucasus, such as the Ubykhs.

A1

Georgian authors; Adzekha by the Cherkess; Ap'shili and Ap'sari by the Georgian Chroniclers; their own name is Ap'sua, i. e., "Men")

- *a*) Abaz tribe
- *b*) Abkhaz proper
- *c*) Abshavs
- *d*) Barakei
- *e*) Beshilbei
- *f*) Bsubbs
- *g*) Dzhigits
- *h*) Samursakanians
- *i*) Tsebelendinians, etc.

2. The *Cherkess* (called Circassians by Turks, Cherkets; Zygoi, Zinkoi, Sundyi, Kerketaioi, Kerketai, etc. by the Latin and Greek writers; own name, Adighé, i. e., "Men" or perhaps from the Abkhazian word *adzy*, meaning "water" and hence "Coastal Dwellers"; own name also Dzikhursh, perhaps from the Greek *Zygoi*)
    - *a*) Abadzekhs ("Horse-breeders")
    - *b*) Beselenians ("Forest Dwellers")
    - *c*) Bzhedukhadz (called Medovei by the Russians, meaning "Honey-people" or "Bee-keepers")
    - *d*) Kabardians
    - *e*) Natukhadz ("Traders")
    - *f*) Shapsugs
3. The *Ubykhs* (own name, P'yokh; no longer in the Caucasus)

B. The Northeastern Caucasians

1. The *Chechens*
    - *a*) Bats (Batsbi or Tsova)
    - *b*) Chechens proper (called Čečenci by the Russians after the main Chechen town; Chachantsi by the Dido; Tsatsar by the Ossetes; Sheshen by the Kabardians; own name, Nakhchui, meaning "People")
        - (1) Aukh or Akki
        - (2) Ichkerians, etc.
    - *c*) Ingushi (own name, Lamur, meaning "Mountain")
        - (1) Dzherakh sub-tribe
        - (2) Galash
        - (3) Khamkhal
        - (4) Metskhal
        - (5) Mountain Ingushi (Galgai)
        - (6) Nazranians
        - (7) Tsori, etc.
    - *d*) Karabulaks (no longer in the Caucasus)

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2. The *so-called Lesghians* (called Lesghi by the classical writers; Lekebi by the Lesghians themselves; Tauli by the Kumyks; Lamauroi by the Chechens; Lyasgarians by the Kurins)

a) The Avaro-Andian sub-group

(1) The Avars (from the Turkish meaning "warlike")

(2) The Andi branch

(*a*) Akhvakh (own name, Akhluati)
(*b*) Andi (called Andiritshu by the Laks; Andi by the Avars; own name, Kuannal)
(*c*) Botlikh (Botlikh in Avarian; own name, Buikhakhl'i; also called Buyukhadi)
(*d*) Chamalal (in Avarian and Botlikhian Chamalal; own name, Chama-iga)
(*e*) Godoberi (Godoberi in Karataian; called Godoberies Hikua by the Khvarshi; own name, Gibditli Adami after town of Gidu)
(*f*) Karat'abi (called Karat'abi by the Dido; own name, Kirtlei after town of Kirtle,
(*g*) Kuanada or Bagulal (own name, Bagolal)
(*h*) Tindi (own name, Idarau Hekua; in Avarian, Tindiseu)

(3) The Dido branch

(*a*) Dido properly so-called (own name, Tsezi)
(*b*) Kapuchi or Khvanal (own name, Khapuchias Suko, i. e., "Men from Kapuchi")
(*c*) Khunsak (called Khunzali by the Dido; also called Nakhada, perhaps from *nakha*, an Avarian word meaning "behind")
(*d*) Khvarshi (called Kkhuarshitli by the Godoberi; Kkhuarshidi by the Botlikh; own name, Khedaes Hikua, i. e., "A Man from Kheda")

b) The Lak-Dargwa sub-group

(1) The Dargwa (or Dargins, derived from Kumykian *dargilar* and *dargva*)

(*a*) Akusha
(*b*) Hirkanians (also called Hurkilians, "Inhabitants of the Town of Khur Kkhila Shi")
(*c*) Varkun
(*d*) Khaitak

(2) The Laks (Kazikumukh, derived from the town called Kumukh + the Arabic word *gâzî*, i. e., "Victorious Defenders of the Faith")

c) The Samur sub-group

(1) Aghulians
(2) Budukh

101

    (3) Dzhek (or Dzhek-Krys)
    (4) Kurins (own name, Lyagar ; Lesghians properly so-called)
        (a) Akhti
        (b) Kuba
        (c) Khüri
    (5) Rutulians (or Mikhashurians or Mekhad after their town Mikheshura)
    (6) Tabassaranians (or Gumgum)
    (7) Tsakhurians (after their main town called Tsakhur)
d) The Archi
e) The Udins
f) The Khinalugians

C. The Southern Caucasians

1. The *Georgians*
    - *a*) Kharthlians
    - *b*) Kakhetians (The islamized Kakhetians of Sakataly are called Ingiloi !)
    - *c*) Khevsurs
    - *d*) Pshavs
    - *e*) Tushi
    - *f*) Mokhevians
    - *g*) Racha
    - *h*) Gurians (The islamized Gurians are known as the Adzhars.)
    - *i*) Imeretians or Imeréti
    - *j*) Mtiuletians
2. *Mingrelians* (Georgian Megréli)
    - *a*) Senaki
    - *b*) Sugdidi
    - *c*) Samursakanians
3. *Laz* (also called Chanians ; own name, Tsani ; called Alas by the Abkhaz ; Ch'ani by the Georgians)
4. *Svans* (also called Shvan, Shan, derived from Georgian *savane*, " A Place of Refuge ")

II. Non-Caucasians

A. Indo-Europeans

1. *Russians*
2. *Ukrainians*

5

101

3. *Poles*
4. *Bohemians* (and other Slavs)
5. *Germans*
6. *Greeks*
7. *Armenians*
8. *Kurds*
9. *Ossetes*
    - *a*) Alaghir
    - *b*) Kurtalinsk Ossetes
    - *c*) Tagaurians
    - *d*) Tualti, etc.
10. *Persians*
11. *Talysh*
12. *Tat*

B. Mongols (Kalmuks)

C. Turks

1. *Azerbaijani Tartars*
2. *Karachai*
3. *Kirghiz*
4. *Kumyks*
5. *Nogai*
6. *Osmanli Turks*
7. *Balkarians*
8. *Turkomans*
9. *Karapapaks*

D. Semites

1. *Aissores*
2. *Arabs*
3. *Mountain and other Jews*

E. Finno-Ugrians

1. *Esthonians*
2. *Mordovanians*

Population of Caucasia: Finno-Ugrians and Semites, 1.1%; Turco-Mongols, 19.2%; Indo-Europeans of Iranian stock, in the Caucasus since 1,000 B.C., 18.4%; Indo-Europeans who immigrated in relatively recent times, 37.3%; true Caucasians, 24%. 162

Esthonians: 2,400. Arabs: 900. Mt. Jews: 26,000. Other Jews: 24,000. Chaldeans: 12,000. Nogai: 23,000. Kumyks: 94,800. Karachai: 55,000. Balkarians: 33,000. Turkomans: 11,000. Karapapaks: 6,300. Azerbaijani: 2,274,000. Kalmucks: 134,000. Russians: 2,400,000. Ukrainians: 1,600,000. Poles: 4,000. Germans: 60,000. Greeks: 100,000. Moldovanians: 7,000. Armenians: 2,151,000. Ossetes: 354,000. Tat: 150,000. Talysh: 90,000. Kurds: 45,000. Persians: 50,000. West Cherkess: 88,000. East Cherkess: 164,000. Abkhaz: 58,000. Chechens proper: 407,000, Ingushi: 92,000. Bats: 2,500. Avars: 159,000. Andi: 7,700. Botlikh: 2,800. Godoberi: 1,400. Karatai: 5,200. Akhvakh: 3,700. Chamalal: 3,500. T'indi: 3,700. Dido: 3,200. Khvarshi: 1,000. Kapuchi: 1,500. Nakhada: 130. Laks: 40,000. Dargwa: 122,000. Kubachi: 2,400. Kurins: 165,000. Aghulians: 7,000. Budukh: 2,000. Dzhek: 10,000. Tabasaranians: 30,000. Rutulians: 12,000. Tsakhur: 11,000. Ardhj: 859. Udins: 2,800. Khinalugs: 2,000.

These figures are based on R. Bleichsteiner, "Die Völker des Kaukasus," *Asien-Berichte*, V (1944), Heft 22; R. Bleichsteiner, "Die kaukasische Sprachgruppe," *Anthropos*, XXXII (1937), pp. 61—74; *Izvestija* of April 29, 1940; A. Dirr, "Anthropologische und ethnographische Uebersicht über die Völker des Kaukasus," *Petermann's Mitt.*, LVIII (1912), No. 1, pp. 17—19. We have not included the less important non-Caucasian peoples as the Bulgarians, Bohemians, *etc.* It is to be noted also that the Caucasians living outside of the Caucasus are not included either, *e. g.*, only 700 Laz are indicated because the other 63,000 live in Turkey. The Gurians and Adzhars are included with the figure for the Georgians: some authors wrongly classify them as independent peoples.

8: Lažbetak E-4 (no date) 1951 RHl Caucasia RHl

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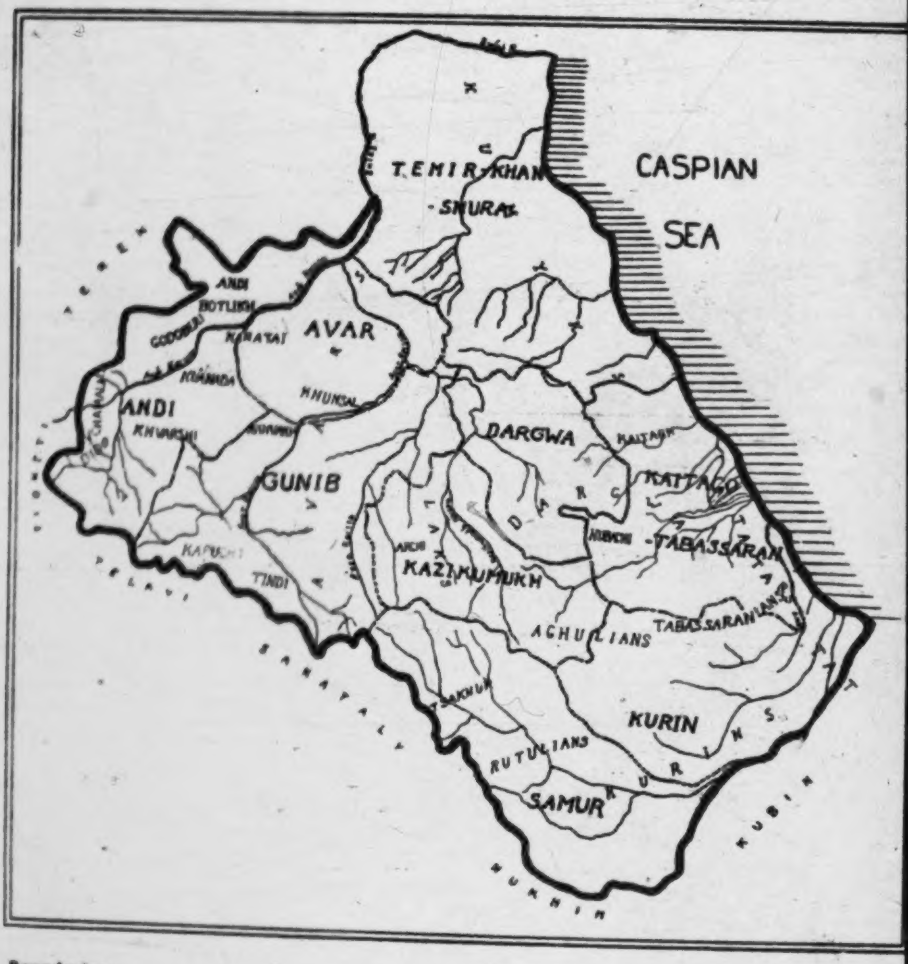
MAP II

Daghestan

PROVINCES AND PEOPLES

Referred to in the Adat-collections Used in the Present Work


CASPIAN
SEA
TEMIR-KHAN
-SHURA
ANDI
BOTLIKH
GODOBERI
KARATAI
AVAR
KHUNZAL
ANDI
KHVARSHI
GUNIB
DARGWA
KAITAG
KAITAGO
TABASSARAN
KAZIKUMUKH
KAPUCHI
TINDI
AGHULIANS
TABASSARANIANS
TSAKHUR
KURIN
RUTULIANS
SAMUR
KUBIN
NUKHIN

Boundaries:

▬ of Daghestan

— of the Provinces ("Okrugs")

The boundaries of the "Okrugs" have been based on A. Dirr, Petermann's Mitteilungen, 1910, No. 1

The *Lesghians*, who are geographically and linguistically related to the Chechens, likewise countenance polygamous marriages, but, here polygyny is a privilege that has always been reserved for a few. It is to be noted that these privileged personages seldom espouse more than two women.[13] 595 [10]

The largest and the most important people of the Lesghian group are the Avars. Speaking of these people, L'vov tells us expressly that only relatively few men can boast of two or at most three wives.[14]

The Lesghians were the first to be Islamized and their conversion was the most thorough. The Laks, for example, accepted the Koran as early as the 116th year of the hegira A. D. 777. By the end of the ninth century Mohammedanism was firmly rooted among the Daghestanian mountaineers.[15] 797

Hence, to discover the pre-Islamic condition of the Lesghians, we must go to the early Persian and Arabian writers. They inform us that when Islamism was introduced into Daghestan, the people were all followers of Zoroastrianism. These reports are confirmed by the fact that today there are still not a few traces of Avestic teaching in the Caucasus and in Daghestan in particular.[16] Attempts to Christianize the Daghestanians had been made at first by Armenian, Georgian, and Byzantine missionaries, then, in the thirteenth century by the Roman Catholic Church.[17] But in spite of all Christian missionary activity, pre-Islamic Daghestan must be classified as Avestic.

Polygyny is in full accord with Zoroastrianism, no less than with Mohammedanism, and therefore there is no reason why we should place plural marriages in the Mohammedan period and exclude them from Avestic times. Ahura Mazda Himself is supposed to have had a number of wives, and Zoroaster, his Prophet, according to tradition, had three. In fact, Avesta (Vend. iii. 3) actually encourages polygyny by teaching that in the household of the just, " both women and children abound " (Geiger, *Ostiranische*, pp. 244, 247). Polygyny was ex- 595

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[13] M. Kovalevskij, *Zakon*, II, p. 166.

[14] N. L'vov, " Domašnaja i semejnaja žizn dagestanskich gorcev avarskago plemeni," SSKG, III (1870), p. 20.

[15] For the Islamization of Daghestan see R. Erckert, *Der Kaukasus*, pp. 152—156 ; for the conversion of the Laks see Said Gabiev, " Laki, ich prošloe i byt," SMOMPK, XXXVI (1906), p. 14.

[16] Abû Ḥamîd el-Andalûsî writes about the Lesghians : " They have no religion, and pay no taxes. If a man dies they hand him over to men in houses under the earth, who cut up the members of the deceased, remove the flesh entirely from the bones, collect it together on one side, and give it to ravens to devour ; they stand near with bows to keep off other birds from eating any of the flesh. If a woman dies they hand her over to other men (*var.* women) under the earth, who remove her bones, and give her flesh to vultures, while they stand by with knives to hinder other birds from approaching the flesh." Abû Ḥamîd el-Andalûsî is here referring to the Kubachi, a Dargwa-speaking people. J. Abercromby, *A Trip through the Eastern Caucasus*, p. 290. Of the Colchi Aelian writes in his *Historical Miscellanies*, iv. 1 (c. A. D. 200), " The Colkhi place their dead into skins and sew them up and then hang them up in trees." Both of these practices are traces of Zoroastrianism. " To bury a body," according to Sir Denison Ross, " would defile the pure earth, which is one of the gifts of Ahuramazda, and to burn it would defile his symbol, the Sacred Fire. Bodies are therefore exposed on towers (*dkhma*) specially constructed for the purpose, to be devoured by birds of prey." (Cited by Henry Field, *Contributions to the Anthropology of Iran*, Anthropological Series Field Museum of Natural History, Chicago, December 15, 1939.) [764]

[17] J. F. Baddeley, *op. cit.*, II, p. 39.

595 pressly recognized as lawful as early as the composition of the Mâtigân-î-Hazâr Datistân.[17*]

[101] On the southern slopes of the Caucasus, in high isolated valleys, we find the GEORGIAN mountain tribes, the Khevsurs, Tushi, Pshavs and Svans, who, owing to their isolation, have preserved the ancient Georgian culture better by far than their brothers in the lowlands, and therefore, when speaking of the Georgians, we shall limit ourselves as much as possible to these four tribes.[17**]

Formerly plural marriages were of frequent occurrence in *Khevsuria.* "In former times," writes Nansen, "polygyny was general," or in the words of the original, "war früher an der Tagesordnung."[18] By "formerly" we mean before the conversion of the Khevsurs to the Orthodox Church.[19] But a deeply ingrained customary law cannot be easily "repealed" and such is the case in Khevsuria in regard to the right of having more than one wife; for, even today, although rarely, some Khevsurs still insist on marrying several women.[20] The *Svans* are "monogamists" but, like the Khevsurs, they gave up plural marriages only after their conversion to Christianity. They are mono-
[586] gamists officially and economically, but, like the Khevsurs, they are sexually polygamous: in order to evade the law of the Church, the Khevsurs and the Svans introduced extremely easy divorce, a form of *successive* polygamy. Divorce is so frequent and easy (almost an annual affair) that we hesitate to call it monogamy.[21] G. Radde, in his monograph on the Khevsurs, claimed that many had been divorced and remarried ten times before they were 35 years of age.[22]

And now if we pass on to the non-Caucasian neighbours of the North Caucasian tribes, we find that the Mohammedan as well as the Christian OSSETES countenance polygyny, but as elsewhere it is rare, as rare as wealth.[23]
[565] As a rule, only the two highest classes, the princes and the *aldars* could afford more than one wife. In fact, there are even special *adats* which seem to reserve the privilege for these classes.[24]

The TURCO-TARTARS of the Caucasus have had a great share in the moulding of modern Caucasian culture and consequently demand our consideration.

Vambéry in his *Die primitive Kultur des turko-tatarischen Volkes* (pp. 71 f) assures us that not even the slightest traces of polygyny can be found among the primitive Turco-Tartars. In fact their language lacks such terms as "secondary wife," "bastard," an¹ "prostitution."[25]

[17*] *Hasting's Encyclopedia of Religion and Ethics,* V, p. 745.

[17**] The Svans are "Georgians" only in a broad sense of the word, meaning "South Caucasians."

[18] F. Nansen, *Through the Caucasus to the Volga,* p. 58; *Durch den Kaukasus zur Wolga,* p. 39.

[19] G. Radde, *Die Chewsuren und ihr Land,* p. 90.

[20] C. Hahn, *Bilder aus dem Kaukasus,* p. 82; A. Byhan, *La civilisation caucasienne,* p. 114. R. Eristov, "O Tušino-Pšavo-Chevsurskom Okrugě," ZKO, III (1855), p. 113.

[21] F. Bodenstedt, *Die Völker des Kaukasus,* I, p. 282. N. Dubrovin, *Istorija,* Tome I, Bk. II, p. 109.

[22] Radde, *op cit.,* p. 113. Cf. R. Briffault, *The Mothers,* II, pp. 269 ff.

[23] Dubrovin, *op. cit.,* Tome I, Bk. I, p. 329.

[24] Leontovič, *Adaty kavkazskich gorcev,* II, p. 12, § 10; p. 14, § 27; p. 16, a 40.

[25] Schmidt-Koppers, *Völker und Kulturen,* p. 204.

¹ [Sic -- Analyst]

(b) *Aznauri*[1] of the second order. Regular priests and monks. Merchants of the first order (mok'alak'is, i. e., "inhabitants of the city," usually rich Armenian families of merchants living in Tiflis.[139] 565 [441]

(c) *Aznauri* of the third order and landowners. Here we must include also the merchants of the second order and parish priests. (§ 31) [193]

(d) Merchants of the third order and archdeacons. (§ 32)

(e) Merchants of the fourth order, peasants and artisans *(glekhi)*.[140]

East of the Cherkess, separating them from the Northeastern Caucasians, are the probable descendents of the Alans known as OSSETES. Social differentiation was practically unknown in Ossetia. The rank of "nobles" (*aldars* and *badilyats*) was found only among certain Ossete tribes such as those of Kurtatinsk and Tagaursk, and even in these cases the "nobles" did not enjoy any essential privileges. Among the other tribes there existed at the most an initial stage of social stratification.[141] The Alaghir were specially averse to social classes.[142]

[101] Since it is quite probable that the Ossetes are a remnant of the Alans and Sarmatians, we might rightly ask whether social classes disappeared only in their later history or whether it is an ancient tradition. Moses of Chorene (A. D. 370—490) speaks in his *History of the Armenians* of the son of an Ossetine ruler. This prince, we are told, was captured in a battle between the Ossetes and the Armenians. This report, however, is not reliable, being based on mere legend.[143] Ammianus Marcellus (*Rerum gestarum*, xxxi. 2) seems to be closer to the truth when he writes: "All the Alans are equally of noble descent. They have no slaves." Tacitus indeed says that the Alans were "divided into small tribes and groups, each having a chief or prince," but, as Ladyženskij rightly points out, Tacitus is most likely referring here to the *elders* of each sib and not to princes in the strict sense.[144]

Before the abolition of slavery in the Caucasus the following four distinct classes could be found among the Tagaurians:[145]

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[139] Karst, p. 82, *note 7*.

[140] These classes existed in pre-Soviet times. The *eristhavi* or "heads of the people" (a class of nobles who held the position of provincial governors) disappeared much sooner. They used to be appointed by the King; the office however, once bestowed, could be passed down from father to son. Cf. Mourier, *Guide au Caucase*, I, p. 102.
The history of Georgian social classes has been studied by S. Danalia, *Fedaluri revoluthia Sakarthveloši. Narkvevi tarmošobis istoridan Sakarthvelošii* (Feudal Revolution in Georgia. A Historical Sketch of the Origin of Feudalism in Georgia), Tiflis, 1935.

[141] N. F. Takoeva, "Kosta Chetagurov etc.," SE, 1949, No. 2, p. 121. Ladyženskij, "Entstehung und Entwicklung des Staates bei den kaukasischen Bergvölkern," *Zeitschr. f. Völkerpsych. u. Soz.*, VI (1930), pp. 428 f.

[142] A. H. Günther, "Zusammenstöße zwischen Gesetz und Gewohnheitsrecht im nördlichen Kaukasus," *Zeitschr. f. vergl. Rechtsw.*, XLVI (1931), p. 325.

[143] Ladyženskij, "Entstehung und Entwicklung des Staates bei den kaukasischen Bergvölkern," *Zeitschr. f. Völkerpsych. u. Soz.*, VI (1930), p. 443.

[144] *ibid.*

[145] Dirr, AGKB, p. 79, *note 117*. Kovalevskij, *Coutume contemp.*, pp. 17—20. Leontovič, II, p. 9. B. V. Skitskij, *K voprosu o feodalisme v Digorii*, Ordžonikidze, 1933.

[1] [Georgian noble--Analyst]

has in places disappeared completely, namely in the modern cities, where both 583 partners earn money before their marriage (p. 197), while in other places it has disappeared officially, continuing only as a secret practice (p. 197). In 1921 the bride wealth fluctuated between Rs. 500 and Rs. 1,000 (p. 198).

Generally the *kalym* is so high that the entire joint-family of the prospective 596 groom must share the burden. According to Cherkess customary law, when a joint-family decides to split into several units and consequently the common possessions must be divided, a portion must first be set aside as *kalym* for the unmarried sons.[3] Sometimes the joint-family cannot afford to "purchase" a wife and hence all relatives, near and distant, must contribute,[4] and, if it be necessary, also the entire *tleush* (*supra*, p. 55).[5] The burden is greatly eased by the possibility of paying the *kalym* in instalments.[6]

The amount to be paid has always been subject to great variations. Before a daughter is given in marriage, the amount of the bride wealth must be agreed upon by both families. Not only are the particular personal qualities of the prospective wife taken into account, as, for example, her virginity,[7] but especially the social standing of her family.[8] The higher the rank (and, as we have seen above, the ranks of the Cherkess are endless) the higher the bride wealth demanded. Thus at one time a maiden of the *uzden* class cost as much as Rs. 800 to Rs. 1,200. One hundred years ago the price was somewhat lower: Rs. 500 for a maiden of the princely class and Rs. 300 for a widow; Rs. 350 for a maiden of the uzden class of the first order and Rs. 200 for a widow; Rs. 220 for a maiden of a lower *uzden* sub-class and Rs. 150 for a widow; Rs. 150 for a maiden of the free class and Rs. 100 for a widow. Dubrovin tells us that this payment went to the father, brother or paternal uncle of the bride, and if she had neither father, nor brother nor paternal uncle no *kalym* was necessary.[9] Sometimes slaves were used as payment.[10]

We have said nothing about the Abkhaz, for in essentials and even in 101 many particulars they agree perfectly with the Cherkess. In fact, the marriage and family *adats* of the Abkhaz and those of the Cherkess are so much alike that Ladyženskij regards the Abkhaz as a Cherkess tribe.[11]

The NORTHEASTERN CAUCASIANS. As elsewhere in the Caucasus, the *kalym* in Ingushetia and Chechnia may consist of money, cattle, arms and

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[3] Ladyženskij, FT, p. 206.

[4] Dubrovin, *Istorija*, I, i, p. 140.

[5] Longworth, *A Year among the Circassians*, I, p. 234.

[6] Neumann, *Russland und die Tscherkessen* (1840), p. 117.

[7] "Adats of the Black See Line, Kuban and Terek Territories," Leontovič, II, p. 253, § 162.

[8] Leontovič, II, p. 253, §§ 163—165. V. V. Vasil'kov, "Očerk byta temirgoevcev," SMOMPK, XXIX (1901), No. 1, p. 90, sets the bride-price of the Termirgoi as follows: for an ordinary peasant girl Rs. 600; for a girl of noble birth Rs. 1, 500; for a princess Rs. 3,000.

[9] Dubrovin, *Istorija*, I, i, p. 140 f.

[10] *ibid.*

[11] We do not of course accept this faulty classification. The Abkhaz, Ubykhs, and Cherkess are *distinct* peoples.

174 the first nomads to establish themselves in the Caucasus, after having forced the Cimmerians (c. 1000 B. C.) into the background. The Scythians were predominantly a pastoral people, while the tribes they subjected were agriculturalists. Then we see new waves of Indo-Europeans, the Sarmatians, sweep over the Scythian country (c. 300 B.C.—A.D. 200): we see the Maeotes, Sindae, Sauromatians, etc. submitting to the newcomers.

175 This contact with the nomadic civilization continued up to our own times. To recall some of the history of this region—in the first century B. C. Crimea and the northern coasts of the Black and Azov Sea belonged to the Roman Empire. It was in this region that the Goths appeared. In the fourth century the Huns became the masters of the region north of the Caucasus. In the sixth century the Khazars,[36] Avars,[37] and the Bulgars appeared in North Caucasus; in the ninth century we meet the Magyars there; in the eleventh century the Kumans,[38] and in the thirteenth and fourteenth century the Mongols, driving the inhabitants of the Caucasus higher and higher into the mountains. In the fifteenth century the Turks conquered Crimea, and the Georgian kings were made tributary to the Mongols.

[101] A glance at our ethnographical map of the Caucasus will suffice to convince us that the situation today is essentially the same: today the North Caucasians live in very close contact with peoples who, originally if not any longer, possessed a typically nomadic culture. The Mountain Tartars (Balkarians) are most probably descendents of the Khazars or Volga-Bulgars. The Karakaitaghs seem to be turkized Mongols. The Nogai are descendents of the Golden Horde. And besides these originally Asiatic nomads we find in the Caucasus such peoples as the Kalmucks, Kumyks, etc.

177 58 This constant contact with nomadic societies perhaps from the very beginning of pastoral nomadism—certainly since the Scythian period almost 3000 years ago—throws light upon the intricate problem: Why, how and when did the North Caucasian marriage and family customary laws become so pastoral nomadic? This contact, although not sufficient to *solve* the problem, can and actually does shed considerable light upon the *adats* of the North Caucasians.

178 59 But it is not only the contact we must consider but the actual similarity of the family organization. We shall therefore briefly describe the ancient Indo-European family and then the common features of the Altai society. Physical anthropology has shown that the Caucasians have mixed (racially) with nomadic peoples coming from the North;[39] linguistics proclaims the same

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F. Hančar, "Die Ausweitung unseres Geschichtsbildes durch die sowjetische Urgeschichtsforschung," *Blick nach Osten*, 1949, No. 1—2, pp. 51—61; "Hallstatt-Kaukasus, ein Beitrag zur Klärung des Kimmerierproblems," *Mitteilung der Oesterreichischen Gesellschaft für Anthropologie, Ethnologie und Prähistorie*, LXXIII—LXXVII (1947), pp. 152—167.

[36] At least the rulers, if not all Khazars, were Turks.

[37] These Avars have no connection with the Lesghians bearing the same name. The Avars referred to are proto-Mongols, and therefore neither Turks nor true Caucasians.

[38] The Kumans are also known as the Kypchaks, or, as the Russians sometimes call them, the "Polovcy."

[39] *Supra*, pp. 11 f. The Ossetes, for example, especially certain tribes, have a strong Caucasian strain. Many centuries ago some Ossetine groups have been actually Georgianized.

MAP IV

Peoples of Ancient Caucasus

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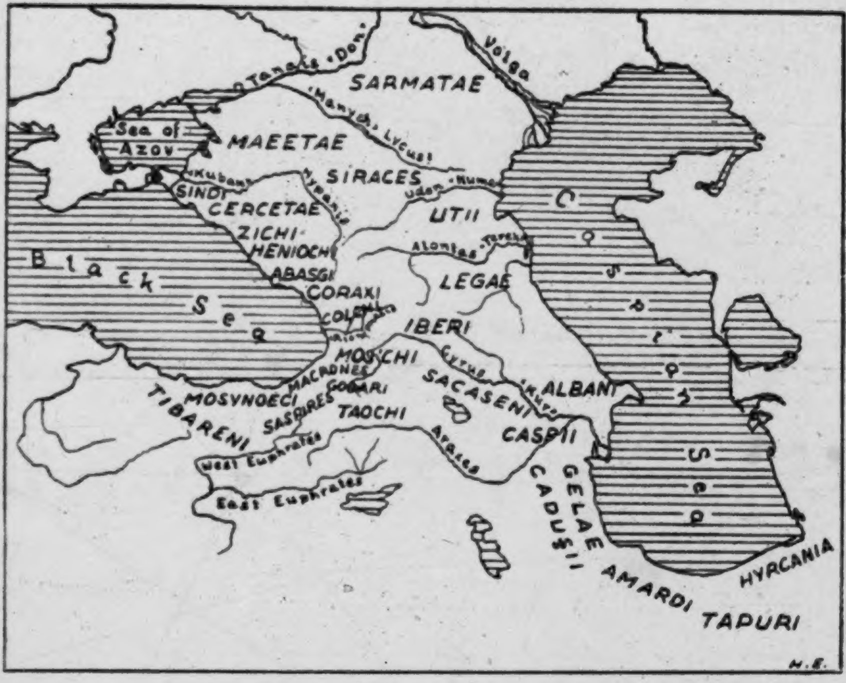
Tanais (Don)
Volga
SARMATAE
Sea of Azov
MAEETAE
Manych, Lycus
Kuban
SIRACES
Hypanis
Udon
Rhuma
SINDI
CERCETAE
ZICHI
HENIOCHI
UTII
Alontas
Terek
ABASGI
LEGAE
CORAXI
COLCHI
Black Sea
IBERI
MOSCHI
Cyrus
ALBANI
MACRONES
GOGARI
SASPIRES
SACASENI
MOSYNOECI
TAOCHI
TIBARENI
West Euphrates
Araxes
CASPII
East Euphrates
GELAE
CADUSII
Caspian Sea
AMARDI
HYRCANIA
TAPURI
H.E.

After A. Sanders, *Kaukasien*, pag. 23

21; Kolarz J-4 (no date) 1952 R1 Soviet Union

Caucasia RH1

VII

THE NORTH CAUCASUS PEOPLES

RUSSIA AND THE CAUCASUS

The Caucasus means more to the Russians than either Russian Central 101 Asia or the Russian Far East. The bonds between Russia and the Caucasus are strong and real and no official propaganda efforts are needed to prove their existence. The idea of the 'Russian Caucasus' will be alive among the Russian people as long as they continue to honour and read their great poets, because the Caucasus has become part and parcel of Russian national tradition through the works of Pushkin, Lermontov and Tolstoy.

Lermontov's works in particular show that the Russians have interpreted the word 'Caucasus' not as a purely geographical notion, but as a whole period of Russian history and a political programme strongly flavoured with romanticism. While deploring the end of the primitive freedom of the Caucasus peoples Lermontov, like Pushkin, considered the final triumph of Russian civilization over the Caucasus tribes to be an unavoidable historical necessity. Thus the two greatest Russian poets gave to the Caucasian peoples identical advice, namely to reconcile themselves to the victory of the Russians.

Pushkin has expressed this conviction in the phrase: 'Humble thyself, Caucasus, for Yermolov* is coming'. Lermontov, on the other hand, predicted to the Circassians that one day they would proudly say 'We may truly be slaves, but at least we are slaves of the ruler of the Universe!' Since Lermontov's time Russia's power has grown considerably and the service of a great master has indeed become the dubious consolation not only of the Caucasian peoples but of many others besides, throughout the Soviet Union.

The peoples of the Caucasus did not act in accordance with Pushkin's and Lermontov's admonitions; 175 they stubbornly fought Russia and struggled desperately for their freedom, because they did not realize the tremendous odds they were facing. They were too remote from the world of political and diplomatic realities of the nineteenth century to understand either the hopelessness of their own situation or the power of the Russian Empire. They deceived themselves by the erroneous supposition

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* General Yermolov (1772–1863) was the principal Russian hero of the Caucasus conquest.

Caucasia RH1

[Osset]

territory comprising 1,200 square miles was a national triumph for Georgia, for it enabled her, for the first time, to spread out to the north of the Caucasus. S.U. 563 634

A 'GOOD' PEOPLE – THE OSSETINS

Ca. 181 [62] 642 S.U. 563 631 After the expulsion of the Chechens from their homeland the Ossetins became the largest mountain people of the Northern Caucasus. In 1939 there were altogether 354,000 Ossetins in the U.S.S.R. of whom slightly less than two-thirds lived in the Autonomous Republic of Northern Ossetia, with which we are here primarily concerned, and about one-third in the Southern Ossetin Autonomous Province of Georgia. The two Ossetin territories adjoin each other and it would have been logical to amalgamate them into a single Autonomous Republic. Representatives of the two Ossetias went to Moscow in October 1925 to discuss the unification of their people with the Soviet central Government and personally with Stalin whose own mother is of Ossetin origin. This discussion which is briefly referred to in the seventh volume of Stalin's complete works, was inconclusive. The unification of the Ossetins would have been possible only at the expense of Georgia and the Kremlin was apparently not prepared to harm the interests of one of the constituent republics of the U.S.S.R. for the sake of a minor nationality.

Ca. 181 Czarist and Bolshevik authorities agree in their appraisal of the comparatively peaceful and placid Ossetins, no less than in their judgment on the turbulent Chechens. Of course, both régimes had encountered difficulties among the Ossetins, too, but never on the same scale as in the case of other Caucasus mountain peoples.

Ca. 175 177 Czarist Russia started the conquest of the Ossetins in the period of Catherine II and skilfully exploited the class differences among them as well as their hostility toward their western neighbours – the Kabardinians. Many Ossetins considered the establishment of Russian rule as a safeguard against the danger of attacks by more warlike mountain peoples. Ossetin folk-songs of the early epoch of Russian conquest reflect a pro-Russian spirit and state unequivocally that living under Russian rule was identical to living in peace.

The Ossetins appreciated that Russian occupation and protection enabled them to settle in the plain from which they had been driven by the Kabardinians. Part of that re-settlement had already started in the second half of the eighteenth century. The major part of the re-settlement action was, however, carried out much later, between the twenties and the forties of the nineteenth century.

The Ossetins were of use to Russia not only as settlers, but also as soldiers. As early as the last years of the eighteenth century a number of Ossetin officers distinguished themselves in Prince Potemkin's army in

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Caucasia RH1

VIII

TRANSCAUCASIA

TRANSCAUCASIA AND RUSSIAN HISTORY

Ca. 101 175 S.U. 181

Russia swept beyond the Caucasus and established her rule in Transcaucasia decades before the peoples of the Caucasus mountains themselves were fully pacified and subjected to Russian rule.

The benefit which Russia derived from taking possession of Transcaucasia is similar to that gained by an upstart ruler through an alliance with a princess of royal blood: namely, making his own a tradition in which he had been lacking.

By becoming linked with Armenian history, for instance, Russian history established a link with antiquity, with ancient Egypt, Assyria and Persia, with Alexander the Great and, finally, with the Roman Empire. Soviet historians indeed proudly recall that it was the Armenians, 'a people of the Soviet Union', who, under the leadership of their king, Tigran the Great, had defeated the 'invincible Roman legions' of Lucullus and this fact could not be altered even if at a later stage Armenia did become a vassal kingdom whose rulers were given the title of 'friend of the Roman Empire'.[1]

Both Armenians and Georgians had their written alphabets more than 1,000 years before the introduction of the Cyrillic script on which the Russian alphabet was ultimately based. The latest discoveries of Soviet scholars have even led to the assumption that the Georgian alphabet originated not later than the seventh century before Jesus Christ.

It is true that the history of the peoples of Russian Central Asia, which was annexed half a century later than Transcaucasia, also goes back to antiquity. However, by incorporating the Georgian and Armenian lands Russia was able to put to her credit not only general historic traditions, as in the case of Central Asia, but also an ancient Christian tradition. Both the Georgians and the Armenians had been converted to Christendom at the beginning of the fourth century, i.e. earlier than most of the peoples in the Occident and about 700 years before the conversion of the Russians.

In annexing Western and Central Transcaucasia the Russians had the proud satisfaction of having brought safely into the orbit of Christian civilization two peoples who for many centuries had been exposed to

21: Kolarz J-4 (no date) 1952 R1 Soviet Union R1
Caucasia RHJ

permanent and violent pressure and persecution, on the part of Oriental, non-Christian powers. The Russians avenged the sufferings and hardships which both Armenians and Georgians had endured from Turkish and Persian overlords. Although the primary motives of the Russians were hardly of an exclusively humanitarian nature they could claim, with some justification, that they acted in Georgia and Armenia as a protecting rather than as a colonial power. Ca. 101 175 S.U. 181

The case of Azerbaidzhan, which covers Eastern Transcaucasia, is altogether different; unlike the Georgian and Armenian 'protectorates' that country has more the character of a colony. Azerbaidzhan is, indeed, the only part of Transcaucasia where Russian colonization has been conducted on a large scale.

In Western Transcaucasia the influx of Russian elements has always remained insignificant even if Russian cultural influences are promoted there as strongly as anywhere else in the Soviet Union. The two principal peoples of Western Transcaucasia, the Georgians and Armenians, enjoy a special privileged position. They are expected to encourage Russian state interests in their area, as it were, by their own initiative, but without visible interference by Russian colonists who in other Soviet Republics occupy commanding posts in cultural and economic life.

Nominally, Georgia and Armenia have the same status as Kirghizistan or Uzbekistan, but their actual status is on a higher level. Georgia is the only Soviet Republic, apart from the R.S.F.S.R., forming a miniature federation which includes two Autonomous Republics and one Autonomous Province. Thus the Georgians exercise within the framework of the Soviet constitution a certain guardianship over other peoples, a role which the Russians claim for themselves practically everywhere else in the Soviet Union. Armenia again is not only the State of the Armenians within the Soviet Union but also the spiritual home of the Armenian people scattered all over the globe. Ca. 631

TRANSCAUCASIA AND RUSSIAN MIDDLE EAST POLICY

Politically and strategically the whole of Transcaucasia forms a Russian wedge driven into the Middle East which has every possible chance of expanding. Lermontov seems to have felt the tremendous implications which the submission of the Caucasus mountains to Russian rule may have for both Russia and the peoples of the East. He may have had a premonition that the conquest of the Caucasus would open a new chapter in the history of many lands situated to the South of the great mountain system. In Lermontov's prophetic poem 'Dispute', two Caucasus mountains, Kazbek and Shat, talk to each other. Shat warns Kazbek of the 'powerful East crowded with people', but he fails to S.U. 135 539

[Aissor]

Ca. 563 S.U. 563 [101]

lems facing the Soviet Government in that part of the Russian Empire. Each of the three Transcaucasian republics also includes a large number of ethnical minorities which differ widely in character and can, from the point of view of the Soviet régime, be classed into three categories:

1. Minorities organically linked with the three Transcaucasian state nations (Ossetins and Abkhazians in Georgia, Talyshi in Azerbaidzhan*). They are a purely internal problem of the Transcaucasian Soviet Republics.
2. Minority groups, mainly made up of immigrants, who proved to be a handicap to the Soviet régime. These minorities included Germans in Georgia and Azerbaidzhan, Greeks who, in 1926, formed 2 per cent of the entire population of Georgia, Anatolian Turks in Armenia and small groups of Persians. The Soviet Government treated all these minorities at one time or another as potential agents of a foreign power. These communities of immigrants were much reduced by deportations and arrests during and after the Second World War.
3. Minority groups who can be used for purposes of Russian power politics. This group comprises Assyrians and Kurds.

THE ASSYRIANS

Ca. 563 [101] S.U. 563 [101]

The Assyrians can be compared in many ways with the Armenians. They are a Christian people scattered among Moslem countries, a people which has been deprived for many centuries of a State of its own. The number of Assyrians who have survived oriental persecution is too small to enable them to follow the example of the Armenians and rebuild a kind of 'National Home'. As a matter of fact, by interfering in the life of this small Christian people Russia probably did more to hasten their doom than to help them towards recovering from the blows which their Moslem neighbours had inflicted on them.

During the First World War in particular the Assyrians had to pay dearly for their pro-Russian sympathies. The Russian army relied in the early part of the war on the Assyrians as allies behind the Turkish lines. The Assyrians assisted the Russians, indeed, wherever they could, but in return they did not obtain national liberation. Their fate was exile or death. In May 1915, inspired by the expectation of Russian help, the Assyrians started an insurrection but were unsuccessful. To save their lives 40,000 Assyrians then embarked on a heroic march across difficult mountain passes and finally reached the Russian side of the front. The Russian authorities cordially welcomed them and the Grand Duke Nikolay decorated the Mar Shimun, the political and religious leader

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* The Talyshi are a people of Persian stock of whom 80,000 are living in the area of Lenkoran on the Soviet-Persian border. They were not granted a special administrative unit, presumably because their national consciousness is little developed. Most of them are bilingual and speak Turkic in addition to their native tongue.